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ABSTRACT

This collection of papers highlights worthy Catholic education programs for replication. "About SPICE" (Carol Cimino, Regina Haney, and Joseph O'Keefe), describes the work of Selected Programs for Improving Catholic Education, noting its recent emphasis on recruitment and retention. "Model Programs" (Carol Cimino), describes the 13 programs chosen for their creative approach to the recent focus on teacher recruitment, formation and retention. "Building on a Rock: A Spiritual Foundation for Catholic Education" (Thomas Groome), describes the elements that are truly transformative for teachers and students. "The Virtual Learning Community for Faith Formation: Pioneering in Cyberspace" (Angela Ann Zukowski), posits a virtual learning community for faith formation via technology. "Sadlier's CyberFaith" (Carolyn Cerveny), explains how CyberFaith can help people grow in their faith development by offering a variety of online resources and activities. "Teacher Formation, Minority Recruitment and Retention" (Janice Jackson), affirms human dignity as the emancipative function of education, stressing the importance of mentors for teacher retention and addressing the challenge of recruiting people of color to Catholic education. "The Impact of Federal Programs on Catholic School Teacher Recruitment and Retention" (Dale McDonald), addresses the issue of funding for teacher recruitment and development. "Research on Teacher Recruitment and Retention" (Joseph O'Keefe), outlines current research. (Papers contain references.) (SM)

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Catholic Teacher Recruitment and Formation

Conversations in Excellence 2001

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Edited by Carol Cimino, SSJ
Regina M. Haney
Joseph M. O'Keefe, SJ

A Component of SPICE:
Selected Programs for Improving Catholic Education, a national diffusion network for Catholic schools

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National Catholic Educational Association

UTI 040

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Conversations in Excellence 2001

Edited by Carol Cimino, SSJ
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National Catholic Educational Association

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Dedication

Marion F. Falchi

1935 - 2001

This volume of *Conversations in Excellence* is dedicated to the memory of Marion F. Falchi, Personnel Director at the Education Office of the Archdiocese of Los Angeles and participant in the 2001 conference.

On the day of her baptism,
Marion died with Christ and rose
with Him to new life.

She served her Lord faithfully
throughout the years, dedicating
herself to the ministry of
Catholic education.

May she now share in Christ's
everlasting glory.

Contents

1 **Chapter One**

About SPICE

Carol Cimino, SSJ; Regina Haney; and Joseph O'Keefe, SJ

13 **Chapter Two**

Model Programs

Carol Cimino, SSJ

63 **Chapter Three**

Building on a Rock: A Spiritual Foundation for Catholic Education

Thomas Groome

75 **Chapter Four**

The Virtual Learning Community for Faith Formation: Pioneering in Cyberspace

Angela Ann Zukowski, MHSH

87 **Chapter Five**

Sadlier's CyberFaith®

Carolyn Cerveny, SSJ

91 **Chapter Six**

Teacher Formation, Minority Recruitment and Retention

Janice Jackson

105 **Chapter Seven**

The Impact of Federal Programs on Catholic School Teacher Recruitment and Formation

Dale McDonald, PBVM

113 **Chapter Eight**

Research on Teacher Recruitment and Retention

Joseph O'Keefe, SJ

122 **Acknowledgements**

123 **Sponsors**

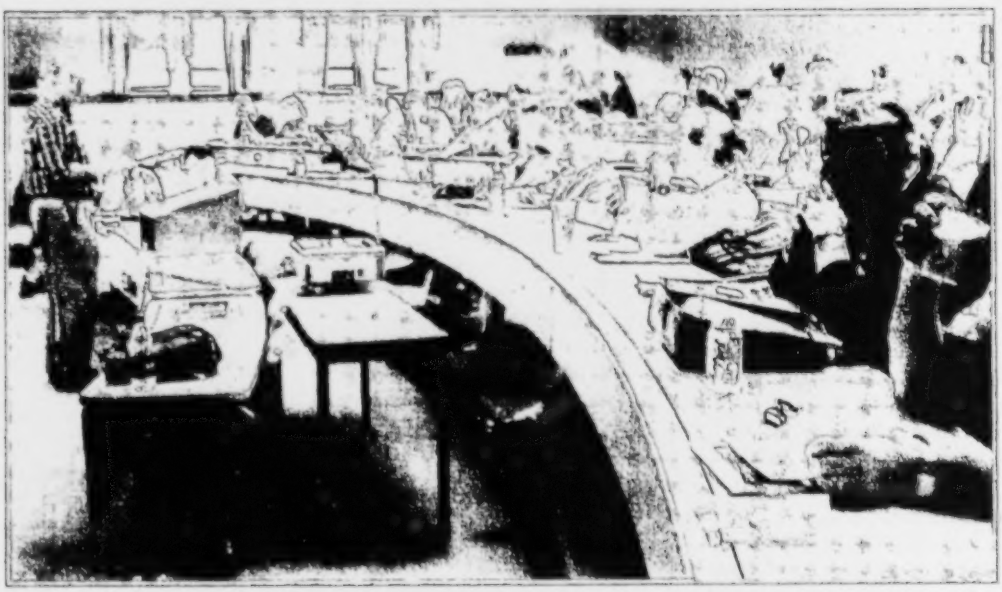
124 **About the Authors and Speakers**

131 **Order Form**

Catholic Teacher Recruitment and Retention

Conversations in Excellence 2001

Chapter 1



About SPICE

Carol Cimino, SSJ; Regina Haney; and Joseph O'Keefe, SJ

SPICE (Selected Programs for Improving Catholic Education) was begun in 1996 just as the National Diffusion Network was ending its operations. In the absence of a national program designed to identify and disseminate outstanding educational programs, SPICE was positioned not only to fill the void, but also to highlight specifically Catholic educational programs.

Members of the SPICE Planning Committee (from left): Barbara Swanson, Mickey Lentz, Michael Skube, and Lawrence Bowman.

Each year the SPICE coordinating committee chooses a focus area in line with educational need. Drawing from successful programs around the country, the committee invites school representatives to come to a gathering held annually at Boston College. Called Conversations in Excellence, this gathering gives leaders an opportunity to refine their programs through the input of speakers. This event also allows schools and dioceses to showcase their programs as they are being enriched by presentations from leaders in the field. These proceedings are the subject of this publication. It is hoped that the readers of *Conversations in Excellence 2001* not only gain insights into the focus area under consideration, but also will replicate or adapt these recognized programs in other Catholic schools around the country. In this way, the purpose of SPICE will have been attained.

SPICE Focus Areas

Since its inception, the SPICE focus areas have addressed various topics of interest and immediacy to Catholic schools. In 1996, the first year of SPICE, the focus area was the mission of the Catholic school and the Conversations in Excellence gathering

Fr. Scott Hurd of the Archdiocese of Washington, DC, Office for Religious Education; Fr. William Leahy, president of Boston College; and Fr. Joseph O'Keefe of Boston College lead the closing Mass.

explored various ways in which schools integrate their mission into every aspect of school life.

In 1997, the focus was on providing for the diverse needs of youth and their families. The 1998 topic was creative financing of Catholic schools, and the next year it was creating innovative learning environments through technology. The Catholic Church's Jubilee Year, 2000, focused appropriately on the integration of the social teachings of the church. All of these focus areas, as well as the actual programs showcased, are the subjects of previous publications in the *Conversations in Excellence* series available from National Catholic Educational Association.

2001 Focus Area: Recruitment and Retention

Several years ago, as the SPICE committee was choosing topics for the coming years, one issue emerged as central: recruiting and retaining high-quality teachers. Indeed, there is no school without teachers, and study after study has demonstrated the importance of teachers in student achievement.

Participants from St. Mary's University College in Twickenham, England, are (from left): Frances Orchard, IBVM; Dr. John Sullivan; Dr. John Lydon; Fr. Michael Hayes; and Simon Geatrell.

Concerns about teacher recruitment and retention transcend the Catholic sector. It is estimated that between 2 million and 2.2 million new teachers will be hired in the nation's schools during the first decade of the 21st century ("Quality Counts," 2000, p. 8). This is due in large part to the demographic profile of the nation's children, the age of teachers (the median is 44 years for public school teachers), early retirement incentives, career opportunities for women in almost every conceivable profession, and a favorable market for more lucrative jobs. By subject, the shortage is most acute in math, science, special education, foreign language, and religion. The shortage manifests itself in some shocking statistics about secondary and middle school faculty who are teaching subjects in which they have not even a college minor. By sector, the shortage is most acute in underfunded inner-city and rural schools. Not only is there a shortage of men in the lower grades in all school sectors, but there is a dearth of people of color in the teaching profession itself. The result is a cultural and ethnic mismatch between adults and children in America's schools. This mismatch will only intensify because demographers estimate that over half of the nation's children will be Hispanic and/or non-white by mid-century.

Concerns about the teacher shortage have given birth to a wide range of responses, from sweeping changes in licensure requirements to hefty increases in salary and benefits. At one time, private schools had a competitive edge over public schools because they alone were able to hire teachers without an education degree and a state license. Now many public districts hire nonlicensed people, and many states have abandoned tradi-

Boston College provides both a collegiate and a collegial environment for Conversations in Excellence.

tional requirements in favor of an entry examination. In short, many states have begun to cut schools of education out of the professional preparation business. Analogously, lawyers who pass the bar exam would not go to law school and physicians who pass licensure exams would skip medical school. Along with a loosening of licensure requirements for public schools is the emergence of a new quasi-public entity called the charter school. These schools can hire teachers at competitive salaries without traditional qualifications.

Catholic schools have not only lost their competitive edge in flexibility of hiring, but are generally unable to compete with the financial incentives public schools can offer. Every study of salary, health care benefits, and pension plans points to the sad fact that Catholic schools can afford only a fraction of public school salaries and benefits. Time and time again, young teachers who begin teaching in Catholic schools leave for the public sector solely for the financial incentives. It is unfortunate indeed that these young people, generally much more satisfied with the profession of teaching in the Catholic setting than their counterparts elsewhere, are forced away because they cannot pay their rent, start a family, or pay back college loans. Veteran teachers, too, are increasingly being wooed away from Catholic schools. In fact, the salary differential between public and Catholic schools widens with longevity.

The salary gap is not a new development. But competitive incentives that have arisen because of the tight job market are new. States and municipalities now offer a smorgasbord of benefits: housing subsidies, signing bonuses, forgiveness of college loans,

tax breaks, job share, flexible work time, day care, early retirement followed by rehiring, tuition remission for ongoing study, teacher-test preparation programs for emergency hires, and advancement within teacher ranks to master teacher or mentor.

What does the future hold for all schools in the area of teacher recruitment and retention? The economic recession has lessened some of the more dire forecasts in some states. For example, while it was nearly impossible to hire math teachers in Silicon Valley during the dot.com explosion, the downturn has created a whole new environment there. While one cannot predict the state of the economy over the next decade, one can say

This is the third Conversations in Excellence for Peter Boylan (below right), editor of *Networking: Catholic Education Today*, Britain's journal of Catholic education.

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with certainty that the education job market will be extremely sensitive to the external economic environment. Another factor to be considered is the philosophical state of the nation since September 11, ten weeks after Conversations in Excellence 2001 took place. Will an era of national tragedy and war prompt young people to enter careers of public service in larger numbers? Only time will tell.

What does the future hold for Catholic schools? While these schools are affected by the forces that affect all schools, particular circumstances are at work. For example, will child-abuse scandals so damage the church's reputation that enrollments

Rich conversations are an essential element of Conversations in Excellence.

and financial donations will drop, lessening the ability to match salary and benefit packages that other schools offer? Will young Catholics become further alienated from the church because they disagree with a range of teachings and leave the schools in significant numbers? Will women, who constitute the vast majority of teachers in Catholic schools, feel further alienated from the church? These factors will influence both the need for teachers and the supply of teachers. A lengthy exploration of these important issues is beyond the scope of this chapter. However, it is certain that Catholic educational leaders must do three things: eliminate barriers to recruitment and retention, provide new opportunities for the teaching professional, and give as much emphasis to the vocation of a Catholic school teacher as to priesthood and religious life.

Eliminating Barriers

Time and money are the scarcest commodities in a teacher's life. But the solution to the inequity between public and Catholic schools is not simply a matter of increasing salary figures. In fact, that is not a feasible solution if Catholic schools are to be accessible to families of modest means. Rather than increasing salaries, perhaps the church can eliminate barriers through internal collaboration. For example, while the typical Catholic school offers tuition-remission benefits to the children of teachers in that school, those benefits do not extend to other schools. Could schools collaborate to offer each other's faculty such a benefit? Lack of good health benefits is another serious barrier to teacher recruitment and retention. Could Catholic health care organizations collaborate with Catholic school offices to provide a menu of benefits that are mutually enhancing? Housing costs are another barrier, especially in major cities. The one thing that major dioceses have in abundance is property. Could the real estate people at the chancery collaborate with Catholic schools to convert empty rectories and con-

vents to housing for teachers? Could this benefit be extended as part of the pension package? Child care is another barrier to teacher recruitment and retention. Could Catholic schools collaborate with other diocesan agencies to provide top quality day care as a benefit to teachers? Could these centers be staffed by competent professionals and older volunteers who want to support the work of Catholic education?

Providing Equipment

Ongoing professional development is another factor in teacher retention. How can Catholic schools collaborate with colleges and universities to provide opportunities? Many Catholic universities already offer substantial tuition forgiveness plans to teachers in Catholic schools. How can these efforts be enhanced? Could the children of teachers in Catholic schools receive special consideration for financial aid in Catholic colleges and universities? How can universities use mentor teachers from Catholic schools? Could arts and science faculty in universities provide staff development activities that would deepen teachers' expertise in their particular subject? Ongoing theological education of teachers in Catholic schools is sorely needed. How can Catholic schools collaborate with Catholic colleges and seminaries to provide continuing theological education for teachers? Could deaconate and priesthood preparation courses be opened to teachers? Could teachers be sitting in empty seats in seminaries? Spiritual development goes hand-in-hand with theological studies. How can Catholic schools collaborate with retreat houses and other spiritual centers to provide low-cost ongoing formation?

Stressing Vocation

In a host of ways, the church must indicate to teachers that theirs is a worthy and dignified vocation, as important to the life of the faith community as any other vocation. Even in the public sector,

teachers are exploring the idea of vocation through the work of people like Parker Palmer and Robert Coles. Major funders, such as the Lilly Foundation, are currently spending tens of millions of dollars helping organizations to explore the idea of vocation. The church has a rich history of exploring and articulating the ways God calls people to joyful service. Anecdotal evidence and national studies indicate that teachers are willing to sacrifice many things to follow the path that God has set before them. The future will be bright for Catholic schools to the extent that leaders of the Catholic community show gratitude and respect to these workers in the vineyard and have the creativity to break down barriers to collaboration. To that end, *Catholic Teacher Recruitment and Retention: Conversations in Excellence* provides worthy programs for replication.

Overview of This Book

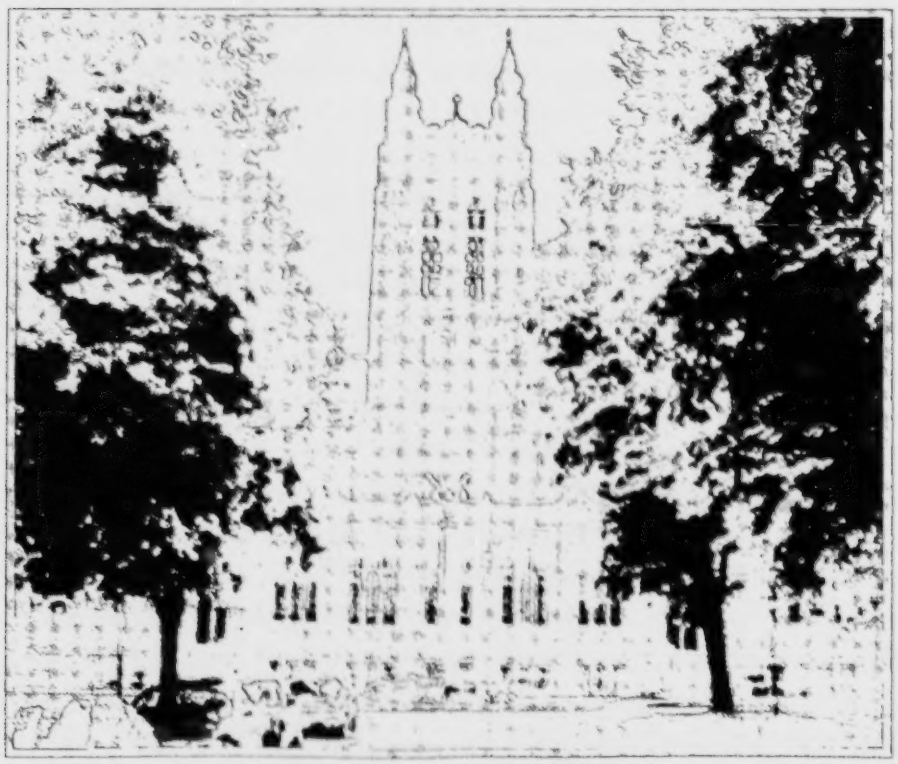
In chapter two of this book, Carol Cimino, SSJ, describes the 13 programs chosen for their creative approaches to the 2001 focus on teacher recruitment, formation, and retention. While some of the programs rely on validated instruments to determine who is eligible to teach or to lead, many are "home grown," that is, they are developed according to the individual needs of schools or dioceses, or developed with the resources at hand. These factors make the programs adaptable in other Catholic school communities. Notably, the 2001 roster includes a program in England, thus enhancing SPICE's international flavor. In addition, participants from South Africa and Australia add a distinctive character to the conversation.

In chapter three, Thomas Groome, well-known authority on the spiritual formation of Catholic school teachers, describes the elements that are truly

transformative for teachers and students. The spiritual vision he poses is deeply humanizing and evocative of the holistic education that is the *sine qua non* for teachers in Catholic schools.

Chapter four posits a virtual learning community for faith formation through the use of technology. Angela Ann Zukowski, MHSH, discusses the immense potential of the Internet to respond to this monumental task of teacher formation. This focus on technology is expanded by Carolyn Cerveny, SSJ, in chapter five as she describes a Sadlier program called Cyberfaith®, designed to help people grow in their faith development by offering a variety of online resources and activities. Both of these chapters focus on the limitless possibilities for the use of the Internet in bringing global resources to the task of teacher formation.

In chapter six, titled "Teacher Formation, Minority Recruitment and Retention," Janice E. Jackson affirms human dignity as the emancipative function of education and stresses the impor-



tance of mentors as a primary stratagem in teacher retention. She also addresses the challenge of the recruitment of people of color to the field of Catholic education.

The issue of funding for teacher recruitment and development is addressed by Dale McDonald, PBVM, in chapter seven: "The Impact of Federal Programs on Catholic School Teacher Recruitment and Formation." McDonald describes several federal initiatives that have the potential to solve the current teacher shortage problem and emphasizes the responsibility of Catholic school superintendents and principals to become aware of these programs and to ensure that their schools receive these benefits.

Joseph O'Keefe, SJ, in chapter eight outlines the current research in the field of teacher recruitment and retention. He reviews three research projects that directly address the problem as well as studies related to new teachers. He challenges Catholic school leaders to creatively utilize the traditional strengths of the Catholic school—subsidiarity and site-based management—to recruit and retain quality teachers.

A future Catholic educator gets an early education.

Selected Programs for Improving Catholic Education would not exist without the efforts of many generous people. With gratitude, we list at the end of this book the many sponsors and individuals who made SPICE 2001 possible.

References

"Quality Counts," *Education Week*, [Special Issue], Vol. XIX, No. 18 (2000). ■

Chapter 2

One of the committee members talked about journeying to Canada and being stopped at the border. The border guard asked this individual to tell his story: Where were you born? Where are you going? Why are you traveling to this destination?

Model Programs

Catholic Teacher Recruitment and Formation

Carol Cimino, SSJ

The 2001 SPICE programs are characterized by their creative approaches to the problem of teacher recruitment, formation, and retention, and by the unique challenge of encouraging and developing school leadership.

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2001 SPICE Programs

Focus Area: Catholic Teacher Recruitment and Formation

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F (216) 579-9655
Catherine Collins
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School Recruitment and Retention Program
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Border Crossings: A Teacher Spiritual Formation Program
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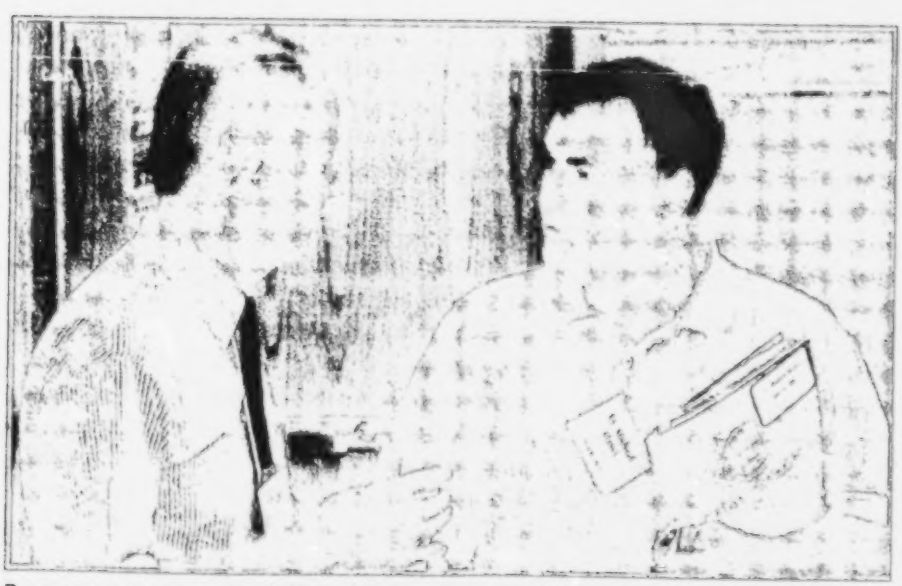
Among the variety of programs, from the formation of future teacher clubs among high school students to the development of college and university level programs for recruiting and forming teachers and principals, one strand is uniform throughout. It is an adherence to the inculcation of the Catholic character, identity, and culture, a need that sets the Catholic school apart from all others.

While some of the programs rely on validated instruments to determine who is eligible to teach or to lead, many are "home grown," that is, they are developed according to the individual needs of schools or dioceses, or developed with the resources at hand. These factors make the programs capable of adaptability to other areas of the Catholic school community.

Finally, one of the programs is unique because it comes from Great Britain. It highlights the similarities between American and British Catholic schools in the area of teacher recruitment, formation, and retention.

The National Catholic Educational Association (NCEA), with the support and cooperation of Boston College, is proud to present the 2001 SPICE programs with the fervent hope that others will adopt and adapt them so that Catholic schools can survive and flourish with the best possible people handling the responsibility of teaching students.



Program presenters Br. William Dygert, Diocese of Providence, and Fr. Michael Hayes, England, share insights from each other's programs.

Program Profiles

The photos on these pages captured the moment as the SPICE certificates were presented at the closing Mass by (in most photos, from left to right): Regina Haney, Carol Cimino, SSJ, Joseph O'Keefe, SJ, and William P. Leahy, SJ, president of Boston College. Recipients appear with certificate in the center.

Enhancing Catholic School Identity: A Distinctly Different Approach to Excellence

Consortium for Catholic School Identity, Arlington, Virginia

I. Abstract

Enhancing Catholic School Identity is a comprehensive program structured over a two-year period strictly for principals of Catholic elementary and secondary schools. The specific intent of this program is to focus on the development of the Catholic school administrator as the spiritual leader of the school community, as well as to enhance the administrator's ability to foster the Catholic identity of the school so that Catholic culture will continue to be a pervasive force.

To accomplish this goal, four critical characteristics of effective faith leaders were identified as paramount for the program to succeed. These are:

1. Prayer leadership
2. Commitment to Catholic social teachings
3. Openness to enhancing one's knowledge of the Catholic faith
4. Skills to provide effective staff development programs on Catholic identity

The program is designed so that a team from the Consortium for Catholic School Identity will travel to any diocese where interested superintendents/principals desire additional in-servicing on fostering a Catholic presence in their schools. Financial aid is available through a grant from Our Sunday Visitor, Inc., for dioceses which need help to cover the cost of the program.

The Consortium has conducted Enhancing Catholic Identity workshops for 14 dioceses, including Boston, Washington, Baltimore, Orlando, Richmond, and Arlington.

The program format is a two-day workshop presented in two consecutive years. Each year, different seminars offer speakers, group discussions, and reflection time for participants to focus on the topic of Catholic identity. Each day's workshop is opened with a keynote talk on a specific topic such as "prayer leadership" or "Catholic social justice." Discussions follow during which the participants identify examples of their "best practices" of modeling prayer leadership addressing social justice concerns in their schools. The workshops feature several opportunities for school administrators to enhance their faith leadership skills.

The interim 12-month period is utilized to continue communication with all seminar participants. On a monthly basis, a variety of essays, suggested activities, or other printed materials relating to prayer leadership and/or Catholic social justice teachings are sent to the principals for their consideration.

II. Goals

If schools are to continue the proud tradition of Catholic education, one of the most critical factors, as identified by the National Congress on Catholic Schools for the 21st Century, is the

enhancement of Catholicity in the schools. The specific intent of this program, titled Enhancing Catholic Identity, is to focus on the development of the Catholic school administrator as the spiritual leader of the school community.

This mandates a need for programs which train school administrators to successfully promote the Catholic identity of their schools. The NCEA has indicated that the greatest need for these programs, which provide spiritual leadership skills for school administrators, is in the smaller dioceses (school systems with 30 or fewer schools). These dioceses typically do not have adequate staffing to support special administrative programs. In the West, this challenge is compounded because there are fewer Catholic colleges capable of assisting K-12 school administrators with Catholic identity initiatives. Keeping the Catholic school concept alive is dependent on school administrators who will promote the school's Catholic identity and foster a Catholic moral climate in those schools. The Consortium for Catholic School Identity provides Catholic school administrators with opportunities to participate in seminars which improve their ability to make the school truly Catholic.

III. Activities

The Consortium offers two different seminars that incorporate the four elements identified as essential for Catholic school spiritual leadership. Once again, these are:

- Prayer leadership
- Commitment to Catholic social teachings
- Openness to enhancing one's knowledge of the Catholic faith
- Skills to provide effective staff development programs on Catholic identity

The workshops, held two years apart, offer keynote speakers, group discussions, and exercises designed to motivate participants to focus more intently on these issues and to share ideas for their implementation in their individual schools.

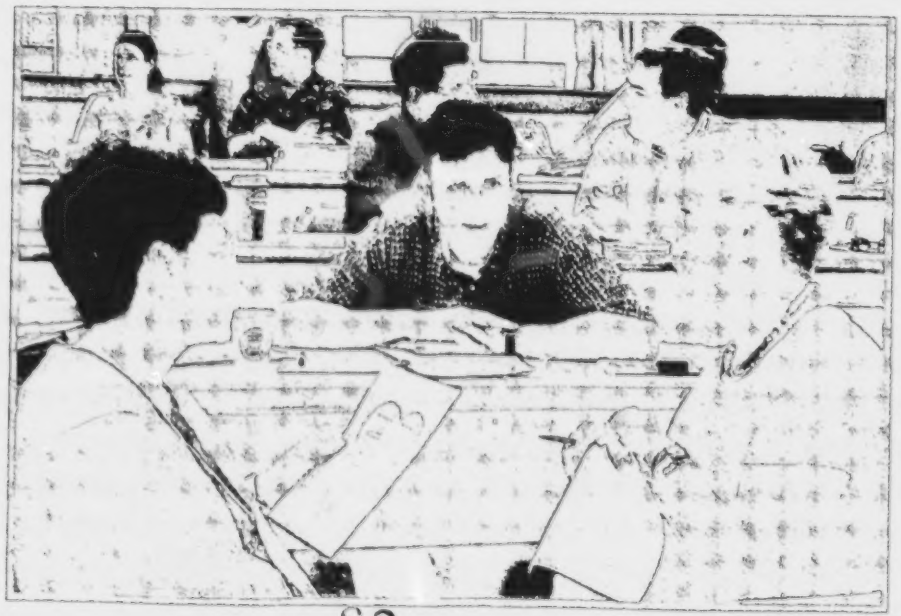
The program meets the needs of the students and goes to the heart of the special mission of a Catholic school as defined in *Catholic Schools and the Common Good* (Anthony Bryk, Valerie Lee, and Peter Holland, Harvard University Press, 1995), which

points out that a Catholic school has Christ as the center of all that is done in school and gives the pupils opportunities for spiritual growth in a living, worshiping community.

Feedback received from the participants in the program indicates that they feel the seminars were an invaluable source for dialogue and networking with other Catholic school educators and administrators, that the follow-up reading material made them refocus each time they received it and helped their schools grow in faith and service, and that the sessions challenged them to see faith development as more inclusive in every interaction. Still others called their participation in the program a privilege, and the challenge to make Catholic identity a lived experience in the schools a gift.

IV. Implementation

The Enhancing Catholic School Identity program is designed to be a training vehicle for school administrators. Consortium members provide training to diocesan school administrators. One or two facilitators and two keynote speakers provided by the Consortium conduct each workshop. The school administrators, in turn, take what they have learned from the program and from one another back to their schools to share with their faculty and staff.



Teacher Internship Program (TIP)

Archdiocese of Los Angeles, California

I. Abstract

In the early 1970s, the Department of Catholic Schools began a one-year training program for new teachers. It was designed to meet the needs of first-year teachers not yet fully credentialed, as well as those new to Catholic education. Over the years it has been continually evaluated and modified, but the basic purpose has not changed. The program begins with a three-day summer workshop, with additional workshops in the fall and spring. All participants receive a training manual. Each teacher is assigned a master teacher who meets with his/her intern on a regular basis to discuss a variety of issues. The new teacher observes in the master's classroom, and the master observes the intern in the activity of teaching. A record of all this activity is recorded for the new teacher's personnel file. The program is currently being expanded so interns can observe exceptional teachers at selected "lab" schools. This program stresses Catholic philosophy and values, classroom management, lesson planning, curriculum standards and methodologies, technology, interactions with parents, and professional ethics. It encourages intern teachers to network with those teaching similar grade levels. Its purpose is to evaluate, assist, and support new teachers in a positive way through a successful first year of teaching.

II. Goals

When the program was initiated in the archdiocesan Department of Catholic Schools in the early 1970s, many of the teachers hired into Catholic elementary schools had not yet obtained a teaching credential or begun a teacher education program. The same situation exists today. Designed to meet the needs of these intern teachers in the 228 elementary schools of the Archdiocese of Los Angeles, the goals of the program are to:

- Introduce teachers to the philosophy, mission, ministry, and community of faith of the schools
- Demonstrate through lecture and discussion how Catholic values are integrated into the curriculum
- Train interns in routines and procedures to assist them with good classroom management
- Present sample lesson plans and the lesson planning process
- Introduce the different subject areas with methodologies, ideas, and samples regarding projects and procedures specific to each
- Give tips for relating to and conferencing with parents
- Stress the importance of professional ethics and appearance
- Provide opportunities for professional growth
- Offer encouragement and positive enthusiasm
- Support, assist, and evaluate new teachers, both formally and informally, on a regular basis
- Orient new master/mentor teachers regarding their important role
- Introduce teachers to the Department of Catholic Schools and its role of support to the schools

III. Activities

All intern teachers, pre-school through grade 8, attend a three-day summer workshop. Topics covered include: Catholicity, classroom management, curriculum, lesson planning, methodology, subject areas, professional ethics, dealing with parents, and the yearlong master/intern program.

Each intern is assigned a master chosen by the principal because of her/his professional teaching experience and expertise, as

well as the ability to work well with others. Each intern and master receives a TIP loose-leaf manual specifically designed for the master/intern program. It includes sections on Catholic philosophy, teaching strategies, the master/intern weekly conference and classroom observation guidelines, teacher evaluation forms, and professional growth records.

Each master teacher meets with the assigned intern at least weekly. Topics may be initiated by either the intern or the master. These conferences are recorded on a quarterly record that eventually becomes part of the teacher's personnel file. These records are provided in the master/intern multi-sectioned manual.

Each quarter, the intern is encouraged to observe his/her master teacher present a lesson. On another day, the master observes the intern teaching a lesson to his/her class. These observations are also recorded. Occasionally, an intern is able to visit and observe in other schools as well. The principal also meets with the master and intern team at least once each quarter to verify progress and make recommendations.

The Department of Catholic Schools holds fall meetings specifically for intern teachers at three different sites. These workshops are informal and cover areas primarily in classroom management and methodology. Teachers sit at tables with other teachers who teach the same grade level, so a great deal of sharing and support can take place. Additional meetings, arranged in the early spring, follow a similar format as those in the fall with additional topics introduced as needed.

An adjunct program was begun as a pilot project in August 2000 in one of five regions. In this Teacher-to-Teacher program, one of the schools functions as a lab school for new teachers, and the interns in this region attend monthly in-service sessions at this exceptional school.

These sessions consist of presentations on curriculum content areas, teaching techniques, management, grading, and parent-teacher conferences. This is followed by classroom observations of the teachers at the lab school, who model what was discussed in the presentations. Debriefing sessions between the new teachers and those who were observed follow. Intern teachers may also request that the lab school teachers visit the

interns' schools and observe them. TIP plans to expand this program next year in one or two of the other four regions.

IV. Implementation

Samples of the program schedules, as well as the TIP loose-leaf binder and other materials that have been used in various workshops, would assist other dioceses in developing a similar program.

Principals and master teachers would need some orientation to understand their roles and responsibilities in order for the program to be successful at the school site. Workshop presenters also would have to understand the goals of the program. The Archdiocese of Los Angeles is willing to share this program with other dioceses.

New Teacher Program

Our Lady of Good Counsel High School, Wheaton, Maryland

I. Abstract

The success of new teachers is linked to their first experiences and the opportunities they are given to talk about the issues they face in the classroom each day. Research has shown that what happens during the first year will determine whether or not a person will stay in teaching.

The goal of the Good Counsel New Teacher Program is to provide support so that new teachers will meet with success during the first years of teaching. The New Teacher Program has two main facets: initial support and ongoing support. Initial support is concentrated in four days of orientation to the school and a weekend retreat in August, two weeks before the start of school. Primarily, the days are spent meeting various school leaders, learning about the culture of the school, and discussing and planning for effective teaching in the weeks to come. Following these days of work and bonding, the teachers are invited to a New Teachers Retreat sponsored by the Xavierian Brothers. The retreat gives prospective teachers an opportunity to become familiar with and experience the Xaverian Brothers' charism and also to network with new teachers from the other twelve Xaverian schools.

Ongoing support is defined by monthly meetings, informal classroom observations, a staff development newsletter, on-

and off-site professional development, tuition reimbursement, after school mini-workshops, and mentor colleagues. In addition, first, second, and third year teachers are closely monitored for any special needs or concerns.

Each segment of the program creates collegiality among the teachers, provides insight into best practices, and furnishes information and materials as support. A program such as this gives the new teacher opportunities to share experiences and meet with success during the first years of teaching.

II. Goals

The foremost goal of the Good Counsel New Teacher Program is to provide support, information, and materials so that each new teacher can meet with success during his/her first years of teaching. Other objectives are to create an atmosphere of collegiality among the new teachers, provide insight into best practices, offer details on educational resources, and create opportunities to discuss the major concerns and successes of the beginning teaching experience.

III. Activities

Initial Support. During new teacher orientation, the four-day session in August, new teachers are introduced to the school. Each morning, school leaders, such as the president, principal, assistant principals, guidance department chair, media specialist, faculty formation coordinator, and retreat director explain their role and responsibilities in the school. These meetings give the new teachers a chance to encounter members of the school community in an informal setting prior to the opening of school.

The afternoon sessions focus on topics to help new teachers adjust to the classroom setting. The teachers are introduced to Harry Wong's book, *The First Days of School,* and his video series, *The Effective Teacher.* After viewing each video, teachers are engaged in discussion and planning sessions. By the end of the four orientation days they have created a list of procedures and routines that they plan to implement in their classroom, as well as syllabi, first-day handouts, and procedures for creating classroom rules.

Other segments of the school community are also introduced during those first four days. One assistant principal gives a brief overview of classroom management techniques that will be help-

ful during those first few months. The technology department introduces teachers to the many aspects of technology in the school, including orientations to laptops, e-attendance, and e-grades. Technology staff members familiarize teachers with the computer labs, technology classrooms, and multimedia equipment such as digital cameras, large screen projectors, visual presenters, overheads, video cameras and VCRs, and digital whiteboard equipment.

The final two meetings of the New Teacher Orientation are with mentors and department chairs. Both of these encounters begin with a luncheon where the new teachers are given time to interact socially, then spend time in more formal conferences. Mentors serve as learning partners who provide support in order to promote teacher effectiveness. Although mentors are expected to observe the new teacher throughout the year, they do not file formal observation reports. Department chairs work with the new teachers to see that the curriculum is implemented properly and to perform formal observations throughout the school year.

Ongoing support. The second phase of the New Teacher Program includes all activities following the orientation in August. Components include: bi-weekly first-year new teacher meetings, monthly meetings with second- and third-year teachers, a staff development newsletter, on- and off-site professional training, tuition reimbursement, after-school mini-workshops, checkout resource library, classroom support, and mentor colleagues.

Bi-weekly new teacher meetings serve as opportunities for the new teachers to dialogue with one another. Time is given for informal socializing, then topics are discussed on an as-needed basis. For example, September and October meetings cover classroom management, problems that have arisen, planning, and curriculum issues. November usually focuses on grading and parent conferences. December brings assessment discussions connected with the creation of mid-term exams. During January, February, and March discussions tend to be about creating groups, group work, strategies that improve student learning, classroom management, and project-based learning. April and May concentrate on reviewing the year and planning changes for the following year. Frequently, professional development videos are shown, followed by discussions. Best practice strategies are also modeled and practiced with the group.

Monthly meetings with second- and third-year teachers delve into various frameworks for teaching, such as Dimensions of Learning (Marzano) and Framework for Teaching (Danielson). By this time the teachers are ready to begin examining and revising some of their teaching methods. Discussions center around strategies, projects, and assessments that have been tried in their classrooms. Time is also given for reflection and sharing.

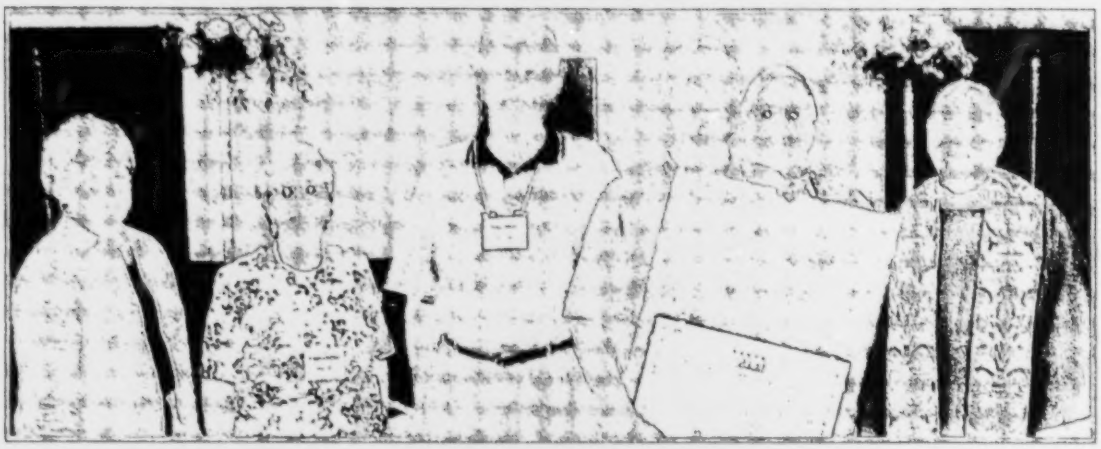
Another aspect of the New Teacher Program is professional training. Approximately six times a school year, mini-workshops are held during after-school hours, and new teachers are strongly encouraged to attend. Coordinated through the staff development office, these workshops are an excellent way for the new teachers to learn from their colleagues about current educational issues such as cooperative learning, brain-based learning, integrating technology, multiple intelligences, and assessment. Veteran teachers serve as instructors for the two-hour sessions, and the teachers are financially compensated for their time.

Research has shown that when new teachers are given mentors as a support mechanism, the new teacher is likely to remain in teaching past the first three years. Mentor colleagues act as guides who, by virtue of the fact that they have "been there, done that," can offer words of wisdom, encouragement, and caution, when necessary.

IV. Implementation

Many aspects of the Good Counsel New Teacher Program can be reproduced with very little difficulty. With the *New Teacher Orientation Handbook* and the *Strategies for the Block Schedule* booklet (good overall strategies for any program, not just the block schedule), a staff developer can implement initial support immediately. The schedule for orientation week can be adjusted to meet the needs of the specific school. Implementing the ongoing support throughout the year may take some planning and discussion, but there is much flexibility. Once the meeting times are established, topics can be selected according to student and new teacher needs. Again, the program is extremely flexible and can be modified to meet the needs of any particular school.

The amount of staff development necessary to implement this model of a New Teacher Program will vary from school to school.



New Ignatian Educators Orientation Program

Jesuits of the Missouri and Wisconsin Provinces, St. Louis, Missouri

I. Abstract

The program is designed to provide support, information, direction, and a sense of mission and community to first-year teachers and staff of the eight high schools of the Missouri and Wisconsin Provinces of the Society of Jesus. The intention is to help individual schools with a yearlong orientation program that focuses on teaching as ministry, particularly in relation to the distinctive characteristics of Ignatian secondary education and the history of St. Ignatius and the Society of Jesus.

At the beginning of October, each new educator in the two provinces is sent the first of five packets of reading material. At the end of the month, the new educators meet to share their reactions to the readings and to ask questions of the local director.

In early February, the new educators, along with the principals of the eight high schools, are gathered together for a three-day retreat/conference in St. Louis. The objective of this gathering is to allow time for reflection, conversation, and sharing among all participants.

In March, the fifth and final packet of reading material is sent to each participant as a follow-up to the February gathering.

II. Goals

The goals of the program are to provide support, information, direction, and sense of mission and of community to first-year teachers and staff of the eight high schools of the Missouri and Wisconsin Provinces of the Society of Jesus. As noted earlier, this program attempts to help individual schools with a year-long orientation program focused on teaching as ministry, the distinctive characteristics of Ignatian secondary education, and the history of the St. Ignatius and the Society of Jesus.

III. Activities

The program is coordinated by the Coordinator of Secondary Education Programs and Projects for the Missouri and Wisconsin Provinces. At the beginning of each school year, principals are asked to send a list of the names of their first-year teachers and staff. All teachers, administrators, and staff who are new to a Jesuit high school, regardless of the number of years of teaching experience they may have and regardless of whether they are religious or lay, are expected to participate in the program. The principal is also asked to identify the person on staff who will serve as the local director of the program. This is usually a senior member of the staff who is knowledgeable about the Ignatian vision and Jesuit secondary education and, more importantly, someone who is committed to the program and with whom the new teachers will be comfortable.

The coordinator then prepares an orientation binder for each participant. The first week of October, and for each of the next three months, a packet of reading material is sent to each participant with a series of suggested discussion questions. Each month the focus of the material is a different theme, each time attempting to give a context to teaching in a Jesuit high school. The first month is spiritual; the second month is historical; the third month is mission; and the fourth month is culture. Participants are asked to read the material and then meet at the end of the month with the other participants in their school, and with their director. Their meetings are usually off-campus (someone's home) and begin with a meal and end with a social.

In early February, the new teachers, new administrators, and new staff, along with the principals of the eight high schools, gather together for a three-day retreat/conference in St. Louis.

The objective is to allow time for reflection, conversation, and sharing. The latest gathering had 73 participants, including 10 principals and/or directors.

In March, another packet of material is sent to each participant as a follow-up to the February gathering.

IV. Implementation

The coordinator of the program should have a good background and understanding of the mission of the school/religious order sponsoring the school(s). He or she will also need the support of the school's administration and/or the province of the religious order involved. It is recommended that it would be better to have someone who has had the experience of working in one of the high schools, rather than trying to educate someone about the schools' mission and ethos.

Right: Michael Guerra, president, brings a greeting from the National Catholic Educational Association.

Below: Ann Baker (left) from South Africa and Frances Orchard, IBVM, from England bring an international dimension to the Conversations in Excellence.

Hearts Aflame Faith and Ministries Formation Program

Archdiocese of Washington, DC

I. Abstract

The Archdiocese of Washington's Hearts Aflame Faith and Ministries Formation Program enables adults to deepen their knowledge of the Catholic faith and prepares them to exercise effectively a variety of ministries. Hearts Aflame is structured around three categories of courses: core, specialization, and enrichment.

All Catholic elementary school teachers of religion, parish catechists, RCIA team members, and youth ministers are required to take or be exempted from the following core courses offered in English and Spanish: Creed I & II, Sacraments, Morality, Prayer, and Scripture.

Specialization courses equip individuals for specific ministries, and are often a prerequisite for some form of archdiocesan certification. For their certification, elementary school teachers of religion must complete the Philosophy of Catholic Education course, taught by their school's principal.

Other specialization courses explore the following topics: Evangelization, Social Justice, Family Life, Youth Ministry, RCIA Ministry, Catechesis, Ministry to Persons with Disabilities, and Natural Family Planning. Since each specialization course is offered

through a different archdiocesan office, Hearts Aflame fosters coordination and collaboration.

Hearts Aflame enrichment courses, intended for all interested adults, explore topics of general interest such as ecumenism, workplace spirituality, and the documents of Vatican II.

II. Goals

The five core courses, based on sacred Scripture and the *Catechism of the Catholic Church,* are: Creed, Sacraments, Morality, Prayer, and Scripture. All Catholic school teachers of religion, volunteer catechists, and RCIA team members are required to take or be exempted from each course. Those engaged in other ministries are strongly encouraged to take the courses, and all interested adults are invited to participate. The core courses are offered in both English and Spanish in schools and parishes throughout the year. Classes in Polish and Korean also have been conducted, and it is hoped that the courses will be offered in other languages in future years. Course instructors are handpicked and must possess at least a master's degree in theology or a closely related field. Completion of all five core courses involves 66 hours of classroom time.

At present, multiple-choice assessments are being developed for each core course. A passing grade will exempt an individual from taking a specific core course. Field testing of these assessments began in March 2001. The archdiocese plans to offer the courses over the Internet soon and is exploring a collaborative relationship with a Catholic university to offer the courses over the Internet to virtual learning communities of eight to twelve individuals. Also, guided study packets are being developed for those without Internet access, and those who have difficulty attending conventional classes.

Specialization courses are designed for individuals who exercise specific ministries, and often are a prerequisite for archdiocesan certification. Specific specialization courses generally are offered by archdiocesan personnel and explore the following topics: Philosophy of Catholic Education, Evangelization, Social Justice Education, Catechesis, Ministry to Persons with Disabilities, Youth Ministry, RCIA and Liturgical Ministries, and Family Life. The Philosophy of Catholic Education course, taught by parochial school principals, is required for all Catholic school teachers in the Archdiocese of Washington.

III. Activities

Hearts Aflame courses are offered during three seasons throughout the year: winter/spring, summer, and fall. They are publicized through mailings, advertisements in the two archdiocesan newspapers, the Hearts Aflame Web page, and the bilingual Hearts Aflame Infoline.

Core courses in English are scheduled by the archdiocese's coordinator of cathechist formation in collaboration with school principals and parish catechetic leaders. The coordinator of Hispanic catechesis schedules core courses offered in Spanish.

Most specialization courses are developed, scheduled, and taught by representatives of various archdiocesan offices. The following offices are responsible for a particular specialization course: Evangelization, Family Life Ministry, Youth Ministry, Natural Family Planning, Ministry with Persons with Disabilities, Social Development, and Worship.

The specialization course on catechesis is taught by qualified catechetical leaders in their parishes, and school principals teach the Philosophy of Catholic Education specialization course to their faculty.

The archdiocese's Office for Adult Religious Formation coordinates adult enrichment courses, with academics and other local experts engaged as instructors.

School teachers who complete the core courses and the Philosophy of Catholic Education specialization course receive archdiocesan certification to teach religion. They are recognized and awarded a certificate by the Archbishop of Washington at a Mass celebrated at the beginning of each academic year.

IV. Implementation

During their orientation sessions, new school principals are introduced to and prepared to teach the Philosophy of Catholic Education specialization course. Initially, principals taught this course to their entire faculty. Since then, the question has arisen as to the appropriateness of teaching the course annually to the often-small number of new faculty. To address this concern, guided study packets, Internet-based options, and regional offerings of this course are being considered.

Future Catholic Teachers Club

Diocese of Cleveland, Ohio

I. Abstract

Teacher shortage is a growing concern across the United States, and no less in the Diocese of Cleveland. The future of our Catholic schools depends on bringing the brightest and best among today's Catholic students into future classrooms as new teachers. Teaching in a Catholic school needs to be viewed not only as a promising career option but also as the essential ministry it is in the church today. Future Catholic school teachers need to be grounded in faith, steeped in the mission of Jesus, and sensitive to the diverse backgrounds and needs of students. The mission of the Future Catholic Teachers Club is to provide students with opportunities to explore the profession and ministry of teaching in a Catholic school, thus continuing the teaching mission of the Catholic Church. Club members will explore teaching as a career and gain a realistic understanding of its many facets by working closely with students who share a similar interest and teachers who are willing to have students assist them in the classroom.

II. Goals

Future Catholic Teachers Club materials encourage students to consider teaching as a profession, especially teaching in Catholic schools that are part of their personal history. Students not only have the opportunity to engage in career planning as

young adults, they also have the chance to interact with professional teachers on a different level than they do within the student-teacher relationship. Many different athletic or other programs meet students' areas of talent. This program is designed to reach out to students who show a giftedness or vocation for teaching, to affirm them early, and to give them opportunities to teach others and to learn about education as a profession. Teachers also have the chance to share information with their students and to confirm that teaching as Jesus did is not only a valuable and meaningful career, but also a calling. A network between elementary schools and high schools can be forged through conversation and collaboration among different Future Catholic Teachers Clubs.

III. Activities

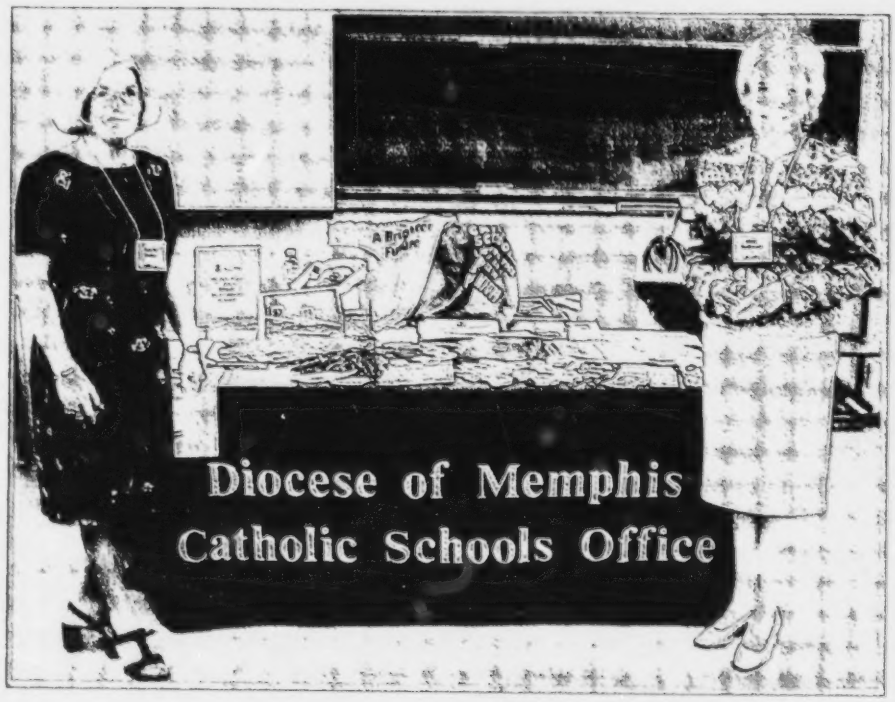
Future Catholic Teachers Club materials were developed to simplify and coordinate the introduction of such clubs into the elementary school or high school. Teachers at both levels served on the development team and considered the basic design of the program's operation at the school level. Materials were distributed to interested pilot schools through facilitated conversation with the teacher-writers. These first meetings took place in May 2001 to prepare for the 2001-2002 academic year. Ample time was given for introductions, networking, and planning so that ideas would continue to be generated. Teachers took the materials to their schools and shared them with other faculty. Advisors were chosen and school clubs began in the fall of 2001. Advisors (club moderators) plan the course of the activities and meetings with the intent of including student input. Suggested activities are given in the Future Catholic Teachers Club kits, but these will be enhanced by earlier collaboration and conversation in geographic clusters throughout the diocese. Students and parents will be introduced to the club through school communications. Kit materials include suggestions for calling together interested students and structuring club meetings, along with sample bylaws, suggested activities, and a sample lesson plan for teaching a mini-lesson.

IV. Implementation

The premise behind the development of the Future Catholic Teachers Club kits is to provide an inclusive set of materials that enables each school to form a club that reflects the uniqueness

of its school community. The introductory section of the kit includes identification of what a Future Catholic Teachers Club is, why a school would decide to start a club, who would be called together as the club is formed, how to start a club, and when/where the club should meet. Also included in the kit is a letter to introduce the program to the principal and sample bylaws for the club. The teachers who developed the Future Catholic Teachers Club kits will present these materials to the schools in the Diocese of Cleveland.

Additional staff development for teacher leaders of the Future Catholic Teachers Clubs may be provided to assist teachers in their new role as mentors of students considering a vocation as a Catholic school teacher. The club kit includes a variety of suggested activities related to the teaching and learning process. Some guidance will be given to the teacher moderators in the role of mentoring at the beginning of the program. Selected resources for support are included in the kit.



Recruitment and Retention Program

Diocese of Memphis, Tennessee

I. Abstract

In the document, *The Declaration on Christian Education*, the Second Vatican Council identifies the teacher as the most important factor in determining whether or not the Catholic school achieves its purpose. Because of this belief, the program objectives are to identify and recruit top quality educators who demonstrate an understanding and acceptance of the Catholic tradition and teachings that underlie the Catholic schools' approach to Christian formation. Once these men and women are teaching in the Catholic schools, the goal of the program is to nurture them in their mission by providing avenues for them to reach their full potential. These include a new teacher orientation program, a first-year teacher mentoring program, and a variety of opportunities for spiritual and professional growth. Teachers are also recognized through a financial reward program, public presentations of service awards, and other special awards and honors on an annual basis.

II. Goals

The goals of this program are the recruitment of the highest quality teachers to share in the mission of the Catholic schools of the Diocese of Memphis. That mission is to achieve "the total Christian formation of the individual student by providing quality education in an environment of spiritual, intellectual and moral formation, in which culture and life are brought into harmony."

III. Activities

The recruitment program employs a variety of means to locate and enlist teacher candidates. Teacher recruitment packets contain a letter explaining the application process, the annual Catholic schools report for the Diocese of Memphis, the mission statement of the Catholic schools, the qualifications required for teacher applicants, the salary range and benefits available, and an application to teach. These packets are displayed during the job fairs at local and regional colleges and universities, and are given to teacher candidates at the Catholic Schools Festival and Open House held annually during Catholic Schools Week. All Catholic schools in the diocese have a display booth staffed by the principal and representative teachers and students. These events are widely advertised and well attended.

A Catholic school recruitment film, featuring administrators, teachers and students in the Catholic schools, is also used at job fairs, at the annual Catholic Schools Festival and Open House, and at other recruitment functions as a tool to relate the schools' story and invite potential teachers to become a part of that story. A copy is also sent to interested teacher candidates. Packets are also made available to area real estate companies, along with information about the schools for families moving into the area.

The Catholic school Web site (www.cdom.org, click on "Schools") is also a source of teacher recruitment. An application is available on the Web page and information about the schools is published on the site. Applications are received daily from the Web site. Teacher recruitment ads are placed in local and national publications at various times during the year.

All teacher applicants are screened through a written and personal interview process. Applicants write answers to specific

questions, which are coded and used to develop a BRAC score for each person who applies. The BRAC score gives an indication of the person's strengths in the areas of Believing, Relating, and Acting Christian. This score, along with the written application and oral interview, is used to assess the applicants' acceptability as a candidate to teach in the Catholic schools. Candidates also submit information for a background check completed through the diocesan office. Candidates who are approved through this process are placed on a teacher availability list that is e-mailed to Catholic school administrators. The administrators choose teacher candidates from the list to fill openings at their schools. Part of the school administrators interviewing process includes the Catholic School Teacher Perceiver. Administrators also are responsible for checking references and licensure requirements. Using the Catholic schools office as a central location for teacher recruitment ensures that all the schools have an equal opportunity to secure outstanding teachers. Additionally, there is a common diocesan pay scale for all teachers and principals, as well as an unpublished stipend list for all extra duties.

The diocese also provides opportunities through grants received to stipend teachers for attendance at various educational workshops, such as the e-camp 2000, which provided teachers with hands-on ways to integrate technology into the curriculum. E-camp 2002 is being planned for July 2002.

All teachers new to the Catholic schools in the diocese attend a new teacher orientation workshop before the school year commences. Here the teachers are introduced to the diocesan staff and given an overview of the history of Catholic schools and of the diocese. The Catholic schools office developed a booklet titled *New Teacher Orientation Guidelines* which contains a variety of helpful chapters, including Classroom Management, Curriculum Guidelines, and Parent Relations. Each teacher receives a booklet at the workshop.

The mentor teachers are trained through the diocesan office and work with the administrator of the school and the new teacher. A specific program for mentor teachers, developed by the Catholic schools advisory board, is adapted for use at each school site.

Every teacher is invited to join a leadership team. This allows the teachers to have input in the following areas: curriculum,

special learning needs, fine and performing arts, special grants/ programs, technology, teacher recruitment and retention, and special events.

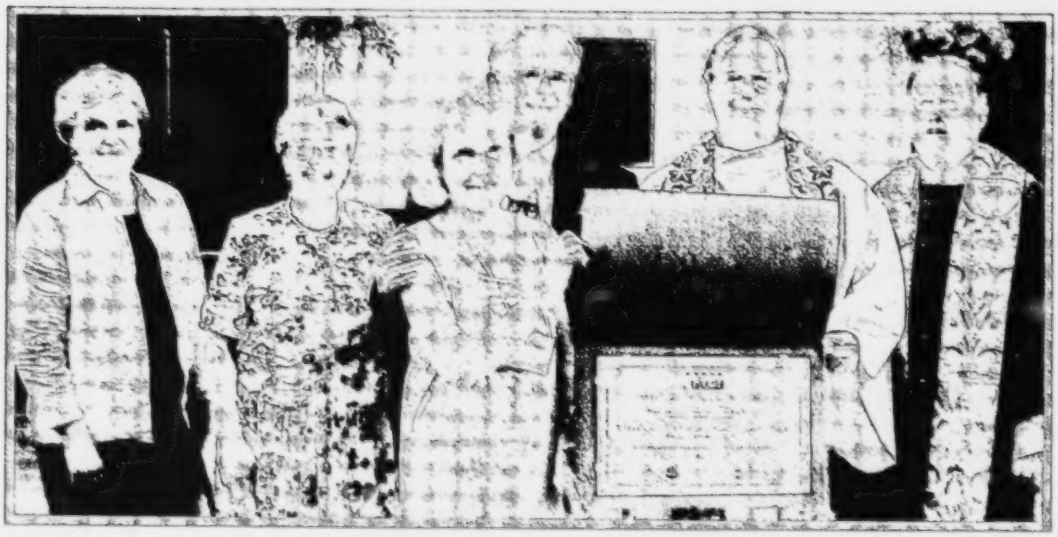
Every teacher is allowed two school days for professional development. These days are in addition to other diocesanwide and local school development days. Teachers are invited to participate in other programs provided by the diocese and other educational institutions in the community. Some of these have included: Covey training, technology camps, literacy workshops, substance abuse workshops, and the administrators academy. The latter is a 2-year program in which teachers are trained for Catholic school administration, after which their names are placed on an availability list for positions of leadership such as principal, assistant principal, department chair, directors, etc.

IV. Implementation

The process of recruiting teachers used by the Diocese of Memphis has been developed and improved over several years and continues to be evaluated and updated. The central office staff and principals have been trained in the Catholic School Teacher Perceiver by representatives of Gallup, Inc. The principals also are in-serviced on interviewing procedures during their new principal orientation. Central office staff also attends workshops and seminars to improve recruitment techniques. This knowledge could easily be shared with other dioceses.

The processes used in the retention component also include a mentoring component, the administrative academy, the leadership teams, and leadership training. This requires in-servicing for school administrators and for teachers desiring to be mentors or to be a part of one of these programs.

Workshops could be provided for those dioceses interested in implementing the program. There are numerous other strategies and incentives used in the retention program that could also be presented in workshops to representatives of other dioceses interested in duplicating the program.



Border Crossings: A Teacher Spiritual Formation Program

Diocese of Spokane, Washington

I. Abstract

The planners of the diocesan formation program Border Crossings recognized that teachers could not pass on the faith if they were not formed in the faith. One cannot give what one does not possess. Spiritual formation was defined as a process by which people journey with each other in order to grow in awareness and relationship with God.

Border Crossings takes place at the diocesan retreat center during four two-day sessions throughout the year. Each school is invited to send two participants—teachers and/or principals—annually. Each session contains four components:

- Worship/prayer
- Presentations (content)
- Reflection and journaling
- Faith-sharing

In May participants are invited to attend an evening reunion, also consisting of prayer, presentation, dinner, and faith-sharing.

Team members include people from Gonzaga University, schools, parishes, Catholic Charities, hospital pastoral care, and chancery personnel.

The diocese pays for retreat center costs and provides personnel, clerical support, and basic materials. The schools pay for substitutes, and other entities provide team personnel.

II. Goals

The six primary outcomes for Border Crossings are:

1. Participants will gain basic knowledge of their faith.
2. Participants will experience a variety of prayer styles.
3. Participants will participate in a retreat-like experience.
4. Participants will experience opportunities for faith-sharing.
5. Participants will have numerous opportunities for reflection and journaling.
6. Participants will have an opportunity for community building with other Catholic school educators.

III. Activities

The seven primary components to Border Crossings are:

- Four two-day sessions
- Hospitality
- Worship/prayer
- Presentations (content and faith-sharing)
- Reflection and journaling
- Faith-sharing
- Community building (annual reunion)

The four two-day sessions take place at the diocesan retreat center in October, November, January, and February. Each session begins at 1:00 pm on Thursday and ends at 3:00 pm on Friday. Participants are encouraged to spend the night. In May all Border Crossing participants and team members are invited to attend an evening reunion at the retreat center, which consists of prayer, presentation, dinner, and faith sharing.

The diocesan school office carries the primary burden for funding Border Crossings, but other entities are responsible for some of the costs, as indicated below:

- Schools pay for substitutes and provide some team personnel.
- Gonzaga University pays for the notebooks, notebook artwork, and team personnel.
- Diocesan school office pays for retreat center costs, provides personnel, general clerical support, and materials.
- Parishes provide personnel.
- Sacred Heart Medical Center Pastoral Care provides personnel.
- The retreat center provides the facility.

An evaluation is conducted at the end of each day of the four two-day sessions.

IV. Implementation

There are several ways that the Diocese of Spokane facilitators can help other dioceses with this project:

- Provide suggestions on how the process might be improved
- Make recommendations regarding the themes for future Border Crossings sessions
- Provide/suggest possible written resources to support the process/topics
- Provide opportunities for ongoing dialogue with other dioceses regarding spiritual growth formation programs

Dr. Jackson (left) confers with Dr. Skube.

Spiritual Growth Leadership Plan

Diocese of Raleigh, North Carolina

I. Abstract

The Spiritual Growth Leadership Plan is a collaborative response by the Catholic schools office and faith development department in the Diocese of Raleigh to establish a holistic spiritual formation process for both school educators and parish catechists. The plan is designed to be a developmental model identifying significant elements necessary for creating a successful formation program. The initial elements include: diocesan needs assessments, phases and timeline for preparation, development, implementation, resources, support, challenges, evaluation, and sustaining the program. Well-defined models, as well as identification of current and readily available resources, will enable parish and school leaders to implement formation programs that are tailored specifically for the needs of their constituency.

II. Goals

The goal is to develop a process for spiritual formation based on the National Conference of Catholic Bishops' (NCCB) directive that the "preparation of lay ecclesial ministers includes several elements. The first element, spiritual formation, is key..."

(Committee on the Laity, December 1999). The process includes: assessing needs, creating timelines, identifying support and resources, organizing an annual conference, and funding.

III. Activities

Preparation and Development

- Distribute needs assessment form to principals and DREs.
- Evaluate and prioritize needs based on assessments.
- Interview diocesan staff to identify support.
- Identify, research, and evaluate current resources available through each Catholic center ministry department.
- Develop a list of resources available in the diocese for in-service opportunities, spiritual formation days, faith-sharing group models, forms of prayer, local and national speakers, opportunities for self-study.
- Create an awareness of spiritual formation opportunities.
- Develop models for retreats/days of reflection that incorporate process, faith-sharing and ritual.
- Incorporate Catholic Identity I and II with a focus on prayer, social justice, and Catholic faith.
- Identify and secure funding sources, e.g., a publisher is funding one of the keynote speakers for the fall conference.

IV. Implementation

- Coordinate joint fall conference for teachers and catechists with focus on spiritual formation and prayer.
- Present a resource guide and provide in-service on its use to principals and DREs.
- Principals and DREs assess the specific needs of their teachers and develop a plan using the resource guide.
- Use department in-service opportunities to market and clarify use of the resource guide, e.g., quarterly deanery formation programs, principals' meetings, diocesan in-service.

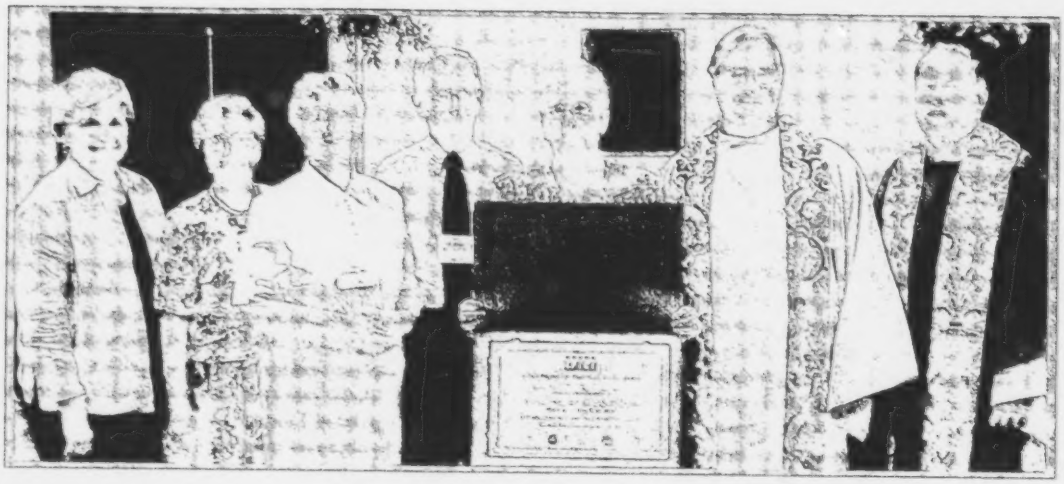
V. Evaluation

- All attendees submit a written evaluation after the conference to determine its effectiveness for spiritual formation.

- DREs and principals submit written and verbal evaluations on the usefulness of resource guide and in-service training.
- Catholic school teachers and faith development catechists submit written and verbal evaluations regarding the impact of the local plan on their personal formation and their role as spiritual leader in the classroom.

Since this is a collaborative diocesan program, it is necessary to in-service both principals and DREs on how to use the resource guide to design their unique spiritual formation plan. Additional in-service will depend on the plan developed at each site.

Lucky winners display their prizes.



Catholic School Leadership Program

Diocese of Providence, Rhode Island

I. Abstract

The Catholic School Leadership Program seeks to further the mission of Catholic school education by identifying and developing potential leaders, along with new and veteran leaders, for service in the Catholic schools in the diocese. The program has been in place for seven years, is ongoing, and is built around five pillars: identification, selection, education, support, and evaluation.

For identification both of those who have the potential to be principals and of those needed to fill immediate openings, a marketing program is used.

In the selection phase, individuals interested in preparing for the position of principal in the future are screened as to their aptitude and potential. Individuals applying for a current principal opening are reviewed through a formal search process. Any individual hired as a principal who has not completed the leadership program is required to do so as a condition of employment.

Education involves potential principals and new principals in graduate work and seminars over two schools years. During the fall semester of the first year, each participant takes a graduate course, through Providence College, designed specifically for

those serving as the administrator of a Catholic school. During the second year, each is required to attend three seminars addressing the area of religious education, as well as the development of people skills.

The fourth phase provides for the ongoing support of principals. Key elements are mentoring, providing technical resources, professional development, faith development, and opportunities for networking.

Evaluation of the leadership program is written. The formal evaluation of each person who fills the position of principal is on a three-year cycle. The purpose of this evaluation is to provide feedback to the principal.

II. Goals

The goal of the principal recruitment and formation program is to further the mission of Catholic school education by identifying potential leaders, and then developing those potential leaders along with new leaders and veteran leaders for service in the Catholic schools in the diocese. The program pillars include the identification, selection, education, support/retention, and evaluation of leadership.

It is the intent of the program to service all principals whether they are veteran, new, or potential leaders.

III. Activities

Identification and Selection. Veteran principals are encouraged to identify teachers within their schools whom they think have the leadership qualities of potential principals. Principals also advertise the leadership program by overseeing an information booth at the Diocesan Catholic Teachers Education Conference, which is attended by all of the teachers in the schools of the diocese.

An orientation session that outlines the components of the leadership program is held in May, and all teachers who have expressed an interest in becoming principals are invited to attend this session.

The marketing plan of the Catholic school office also presents the teacher and administrator in a Catholic school as a dedicated professional. To that end much advertising is done

through parish bulletins, the diocesan Catholic school Web site, and local and state newspapers.

Education. Teachers wishing to enroll in the leadership program need the recommendation of their principal. They must be practicing Catholics, have a masters degree or be pursuing one, and have taught in Catholic schools.

The two-year program for a potential/new principal starts with a graduate course offered through Providence College. The course combines academic input on the spirituality, culture, and philosophy of a Catholic school with "best practices" segments. The course outline follows:

I. The Principal as Spiritual Leader
   - Nurturing faith
   - Spiritual growth
   - Religious instruction
   - Celebrations of faith
   - Christian service
   - Christian community
   - The role of parents
   - Moral and ethical development
   - Integrating Gospel values – social teachings of the church
   - History and philosophy of Catholic schools
   - Mission

II. The Principal as Academic Leader
   - Catholic educational leadership
   - Supervision & evaluation

III. The Principal as Managerial Leader
   - The pastor & principal relationship
   - Finance
   - Development
   - Governance
   - PR/Marketing
   - Legal/Personnel issues

IV. Catholic Philosophy of Education
- Anthropology
- Cosmology
- Sociology
- Tradition: Christian humanism
- Epistemology
- Spirituality
- Justice
- Universality

Potential principals, if they are not in a masters of administration program, must do a practice. All potential/new principals attend a retreat day.

The second part of the two-year program concentrates on the religious dimension of the school by engaging potential principals in evaluations of religion textbooks and school religion programs. Potential principals also observe religion classes. A personality profile instrument is used with potential principals at this time to facilitate a consideration of personal style and management strategies for working with people. Again, attendance at the principal retreat day is required.

IV. Implementation

A diocese interested in beginning a leadership program such as this should first contact a local Catholic college to establish goals for courses to be taught through that college. The diocese should have a method for the identification of potential Catholic school principals and should direct veteran principals to encourage teachers whom they have identified to be a part of the program.

The Diocese of Providence is willing to assist other dioceses in the establishment of such a program.

Urban Catholic Teacher Corps (UCTC)

Boston College and the Archdiocese of Boston, Massachusetts

I. Abstract

The Urban Catholic Teacher Corps exists to promote and support Catholic education in the Boston area. This two-year postgraduate service program provides an opportunity for new teachers to gain experience teaching in urban Catholic schools under the mentorship of skilled Catholic school educators.

The Urban Catholic Teacher Corps began as an idea. The founder of a well-known teaching service program in Chicago wanted to expand to other major cities in the United States and presented his idea to the trustees of Boston College. The trustees determined that establishing and supporting a teacher corps would be in keeping with the university's mission of service to society. University officials initiated a dialogue with the cardinal and leaders of the archdiocese's Catholic schools department to determine if the need for a teacher corps existed in Boston. Boston College faculty and Boston's Catholic school leaders determined that a teacher corps would benefit the archdiocese by providing well-trained teachers for the Catholic schools at a reduced cost. It was further decided that the program should be faith-based but, unlike other teaching service programs, the Boston teacher corps would recruit volunteers who were already trained as teachers. A director was hired and the program was created.

II. Goals

The goal of the Urban Catholic Teacher Corps of Boston College and the Archdiocese of Boston is to promote and support Catholic education in urban Catholic schools in the Boston area. It recruits talented young men and women from all over the nation for two years of service in the program. New teachers are introduced to the Catholic school environment in the hope that they will choose to devote a portion of their professional lives to Catholic education when their term of service is completed. The Urban Catholic Teacher Corps also seeks to provide financial assistance to the schools by allowing them to pay a fee to the UCTC program that equals a little more than one-half a beginning teacher salary, rather than paying a full-time salary to the UCTC member.

III. Activities

A recruitment campaign begins at the start of each fall semester. E-mail and regular mail are used to contact chairpersons of teacher education programs, the deans of schools of education, campus ministry offices, and career services centers to advertise the program. The program benefits and eligibility requirements are explained along with information for obtaining an application.

Candidates submit an application and participate in an interview. They are encouraged to attend an Open House Weekend hosted by the current volunteers at the community residence. A committee made up of representatives of the Catholic school office, who are also members of the UCTC advisory board, and the program director review applications and decide who will be invited to the program.

After the new volunteers have accepted a position in the program, representatives of the Catholic schools office who are also members of the UCTC advisory board send out a notice to area principals to determine who has an interest in participating in the program. The UCTC director and Catholic school representatives meet with interested principals to inform them of the program goals and expectations. Whenever possible, the new volunteers are interviewed by the principals before school placements are determined. The principals are asked to assign a mentor to the volunteer. The mentor should be a master teacher who teaches at the same grade level as the volunteer.

During the summer, the principals and mentors participate in an orientation to the Urban Catholic Teacher Corps and Americorps programs. During the academic year, mentors are invited to participate in workshops and to audit a mentoring course sponsored by the Lynch School of Education Practicum Office.

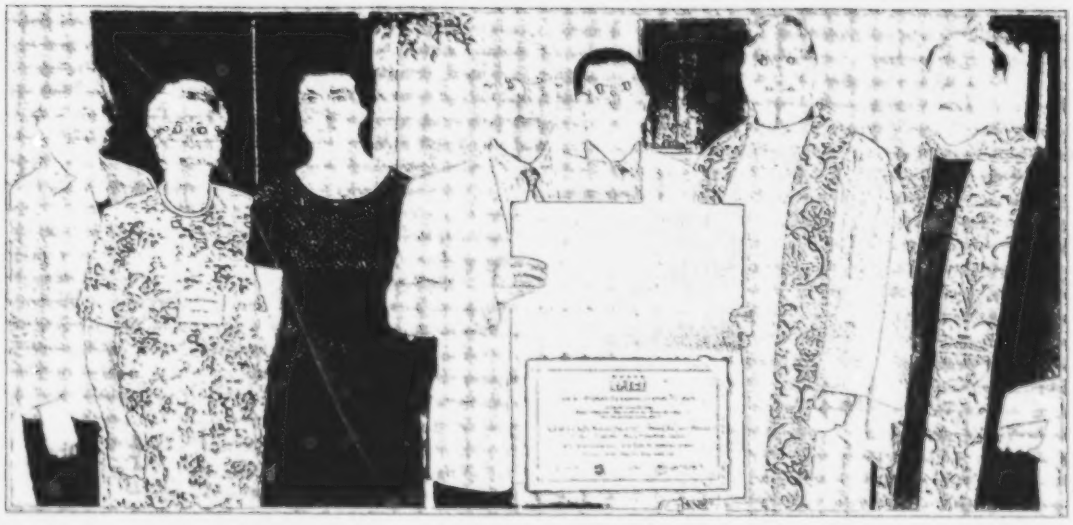
Volunteers report to the program to begin their studies during the second summer session at Boston College. They live together on campus for six weeks and begin forming community. In early August, they report to the community residence in the urban area of Dorchester, MA, where they join the volunteers who are beginning their second year of service. In late August, the two cohorts participate in an orientation to the UCTC and Americorps programs.

During the academic year, the volunteers teach in the schools and attend classes at Boston College. Throughout the year, they engage in activities that enhance and enrich community life, and their spiritual and professional development. They agree to meet weekly for prayer and sharing faith, and biweekly to discuss community living issues. In addition, they take full responsibility for the household chores and contribute a portion of their monthly stipend to pay for groceries. The program pays all other expenses.

Funding for the Urban Catholic Teacher Corps comes from several sources. The Catholic school office pays the volunteers' health and dental benefits, and Boston College provides tuition remission and administrative support. The Catholic schools make quarterly payments to the program that equal a little more than half of a beginning teacher's salary. The Archdiocese of Boston leases the volunteers' residence to the Urban Catholic Teacher Corps for $1.00 per year with the understanding that the Teacher Corps will maintain the property, including the cost of capital improvements. The balance comes from private donors who make annual fixed contributions.

IV. Implementation

The first step in launching a service program is to begin a dialogue between Catholic school leaders and leaders of local Catholic universities to determine the need and feasibility of establishing a teacher corps. Establishment of partnerships will ensure the success of the program. The program directors are willing to help other areas of the country to establish such a program.



MA in Catholic School Leadership: Principles and Practice

St. Mary's College, Strawberry Hill, Twickenham, United Kingdom

I. Abstract

Many teachers in Catholic schools lack an adequate understanding of the Catholic "story" about education. They are reluctant to apply for senior posts because of their perception that expectations of Catholic school leaders are impossible to meet. They feel particularly ill equipped for the spiritual leadership role. In response, the MA in Catholic School Leadership, an academic and vocational program for senior teachers, integrates theology, management studies, and education, and aims to support participants in their task of integrating a Catholic philosophy of education with the principles and practice of school and college leadership. Students are enabled to demonstrate greater confidence and competence in articulating and implementing the principal features of Catholic education in their work. It addresses a changing church context (for example, the ecumenical imperative, engagement with people of other faiths, and the need for renewed attention to the reception and inculturation of church teaching). It also confronts a changing professional context (for example, increased acceptability and centralization, new ground-rules, and the need to maintain

motivation and morale in the light of internal and external challenges to Catholic education). Special emphasis is given to the spiritual formation of Catholic educators in this radical alternative to prevailing modes of managerial training.

II. Goals

The aim is to provide a vocationally oriented program of academic rigour, one that facilitates students in integrating a Catholic philosophy of education with the principles and practice of school leadership. Students should, as a result of the program, demonstrate greater confidence and competence in articulating and implementing the principal features of Catholic education in their work.

Through this program, students should achieve these objectives:

- Demonstrate familiarity with and a capacity to comment critically on the relevance of the essential guidance provided by the principal documents — at both national and international levels — relating to Catholic education, in particular, those issued from the Second Vatican Council to the present day
- Integrate effectively a Catholic theological perspective with school leadership and management roles and responsibilities
- Contribute constructively to a critical dialogue with the living tradition of the church on issues relating to Catholic school and college management and to wider issues of educational policy in the United Kingdom context
- Carry out a spiritual leadership role within Catholic education
- Be able to reflect upon and write about educational concepts relevant to the tasks of leadership and management of schools and colleges
- Have developed critical and analytical skills, appropriate to MA level, which enable students to interpret the key texts and documentation commenting on or setting out pathways for educational leadership
- Review the operational effectiveness of current practices and policies in relation to the mission, curriculum, and com-

munity of Catholic schools, and design, carry out, and evaluate action plans which contribute to Catholic school improvement

- Be able to identify and integrate research findings and relate these to their own institutional practice
- Design and conduct an independent, self-reflexive, systematic, and rigorous program of research and investigation into an issue relevant to Catholic school leadership

III. Activities

The MA program engages participants in the following nine modules, followed by a dissertation.

Key Elements in Catholic Education

Aim: To ensure familiarity with and confidence in articulating a distinctively Catholic approach to education in the context of the UK school system

Spiritual Leadership and Development

Aim:

- To enable students to establish a personal integration of guiding principles and themes from within the richly diverse range of Catholic sources and styles of spirituality, and their influence on Catholic education
- To relate this to the task of spiritual leadership in Catholic schools and colleges
- To develop an understanding of the place and importance of spiritual and moral development across the whole curriculum
- To identify the main features and stages of faith development and the key factors and strategies in school which contribute to this

Effective Staff Management

Aim: To provide students with an overview of the principal elements which constitute human resource management in the Catholic school context

Educational Leadership

Aim: To examine various perspectives and theories of leadership in general and, specifically, in educational institutions, and to

relate these to the mission, culture, strategic planning, and decision-making of Catholic schools and colleges

Curriculum Leadership and Management

Aim: To enable the confidence and competence of teachers in leading and managing major aspects of the curriculum in the context of a Catholic school

Theological Foundations for Catholic Education

Aim: To equip participants to take into account some recent developments in theology which have relevance for understanding the nature of Catholic education

School and Community

Aim: To develop an awareness of the multi-dimensional nature of community-building within a Catholic school and a capacity to foster effective partnerships with governors, pupils, parents, parishes, people of other faiths, and the wider community

Quality in Education

Aim: To equip teachers with the conceptual framework, management skills, and personal confidence required to plan, direct, and evaluate a multidimensional approach to the management of quality in Catholic schools and colleges

Research Methods in Education

Aim:

- To develop a secure understanding of the methods and tools of educational enquiry/research and the ability to select and use these appropriately
- To equip participants to undertake the project/dissertation
- To enable them to carry out school-based action research and to lead others in this as part of school improvement programs
- To familiarize teachers with the main sources of educational research

Dissertation

Aim: To undertake a small-scale research project relevant to leadership within Catholic education and to communicate the findings and other outcomes through a dissertation of 20,000 words. In presenting their research findings, participants should demonstrate an understanding of a range of research methods,

an ability to analyze critically the work of other researchers in the field, and an appreciation of the appropriateness of research presentation modes.

IV. Implementation

The program begins with a one-day set of activities that provide an introduction and support for study at the MA level. This relates to reading skills for academic study, essential features of academic writing, ICT for study and research purposes, ICT for school management use, and use of the college library. Ongoing guidance and support for study skills continues throughout the program, closely related to assignments for each course.

Key components of the program include the following:

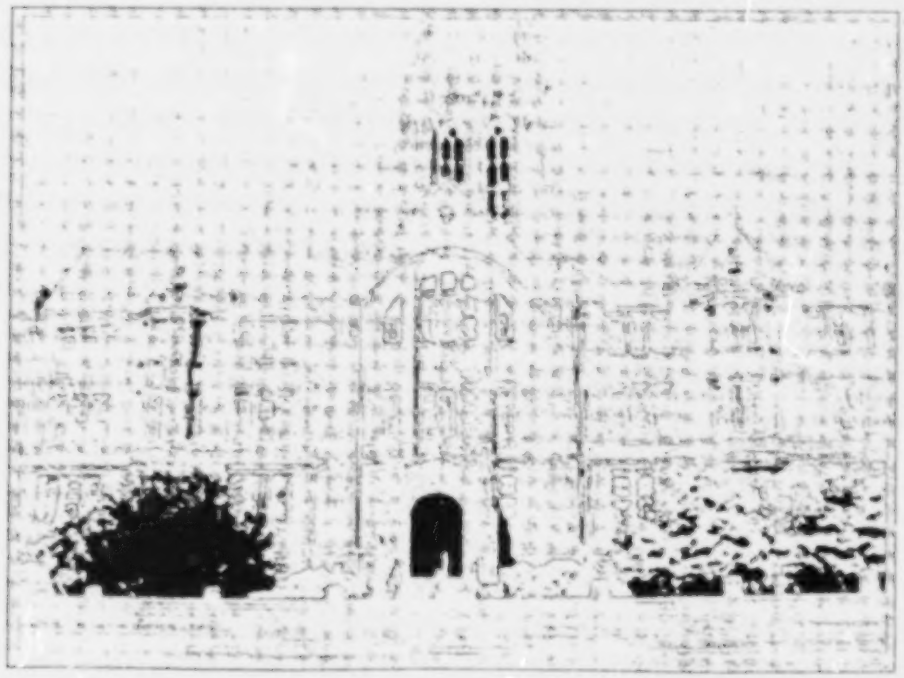
- Guided readings for sessions, with handout materials
- Interactive lectures and presentations by tutor or visiting lecturer
- Discussion for both plenary and small groups
- Worksheets unpacking theory and relating this to practice for both individual reflection and group work
- Student in-class summaries of key articles, documents, chapters, materials
- Student presentations on aspects of their experience, projects, and problem areas
- Frequent opportunities in class to practice small-scale writing exercises in response to course materials
- Choice of assignments, all with a bearing on Catholic school leadership, most with a very close connection with current professional tasks
- Deliberate nurturing of the group into a mutually supportive learning community by encouraging open discussion with confidentiality preserved; networking outside the timetabled sessions; student reading and offering feedback to one another on drafts of writing; sharing plans, progress, and difficulties
- Close collaboration between tutors and students in identifying connections between course content and both secular (e.g., TTA/DFEE) and religious expectations (e.g., as outlined by CES/dioceses) of Catholic school leaders

- Detailed feedback to students on their progress in addressing key criteria in assignments
- Structured guidance for students in needs analysis, reviewing progress, and setting targets

Students are formally consulted about all aspects of the program's positive features and areas needing improvement at the twice-yearly program board.

Additional written guidance about both the academic and the administrative aspects of the program is provided by the program director from time to time, in the light of issues arising from students' experience, tutors' perceptions, inspection comments, feedback from the external examiner, and quality assurance requirements.

Stately Gasson Hall on the Boston College campus was the site of worship.



Web-Based Teacher Development and School Religion Programs

Diocese of Charlotte, North Carolina

I. Abstract

This program aims to educate and support both parents and teachers with the Catholic education curricula by providing them direct access via the diocesan Web site to the diocesan Catholic education office and its programs. The Web site acts as a vehicle of distance learning for parents and educators. Parents, who are the primary educators of their children, have at their fingertips access to program descriptions that will enable them to be in sync with their child's learning. Additionally, parents can use the information available through the Web site to reinforce what their child is learning in the classroom. This can make for a richer parent-child relationship, which can foster the faith life within the family.

Teachers in the Catholic school system having access to the Catholic education office will use the Web site to obtain information to support classroom learning. Modules, worksheets, activities, and suggested prayer services are just a few samples of the wealth of information available to the educators to assist them in formatting their curriculum and class plans according to the expectations of the diocesan education office and

thereby work to fulfill those expectations. These resources will enable the teachers to take ownership of the teaching situation and offer the students the best materials for learning. The Web site also allows teachers to take pa t in the diocesan religion certification program, leading to a certificate in religious education. Not only a tool for distance learning, the Web site also provides direct communication with the Catholic schools office, thereby offering a means of support for the educators.

II. Goals

- To share with other administrators a Web site that correlates the Diocese of Charlotte programs with available NCEA programs
- To make available this program for Catholic school teachers on the Web site
- To resource parents that they may know the religion curriculum being taught in each grade

III. Activities

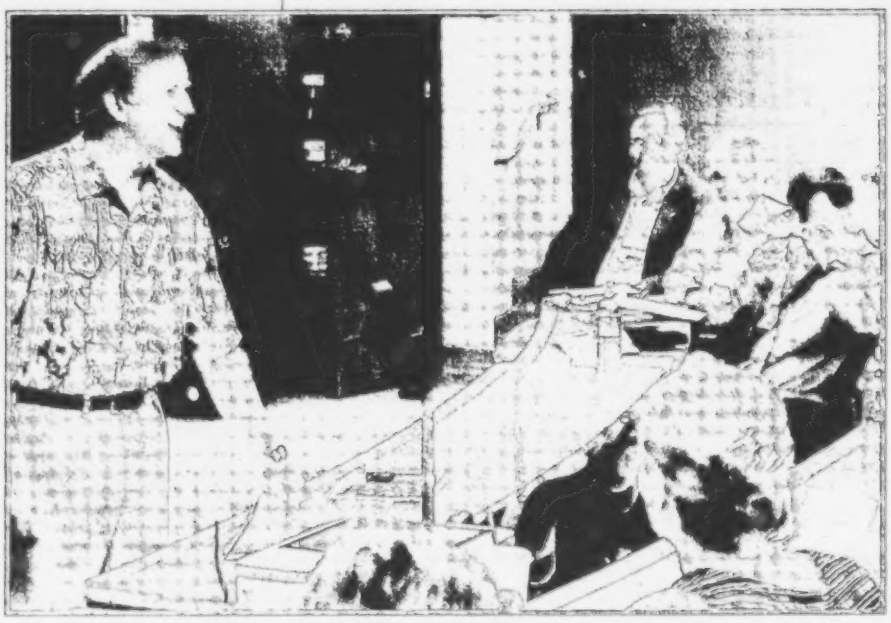
Each new teacher in the Diocese of Charlotte is in-serviced before school begins. The diocesan school office also offers two full religion in-service days for all teachers, with nationally known speakers who enhance an understanding of Catholic identity by developing one or two of the program foci. This year John Carr from the United States Conference of Catholic Bishops spoke on the Catholic social teaching principles. The teachers were enriched by his words of wisdom.

IV. Implementation

Staff development in the Web-based programs is ongoing. However, once the program is in operation, it is easy for one to use. The teachers know what is expected of them, and as new teachers are in-serviced they soon take ownership of the process.

Teachers in any school environment could very well adapt this program because it is age-appropriate and culturally diverse. Educators can access the information and tailor it to the children in their school setting, be it inner city, rural, or urban. For example, the social justice program might be adapted for the children in the inner city to reflect the needs of the neighborhood poor, as differentiated from a rural setting, which might reflect the needs of the farm worker. ■

Chapter 3



Building on a Rock: A Spiritual Foundation for Catholic Education

Thomas Groome

Chapter seven of Matthew's Gospel is a great example of Jesus the teacher at work, engaging people's lives with some of the core themes of his message. He begins by urging disciples not to judge others, cautioning that we can easily miss the plank in our own eye for the splinter in the neighbor's.

Then he assures about the power of prayer; apparently our pleading before God always receives a response—as would a child to a loving parent—though perhaps not the one we wanted. He summarizes "the whole law and the prophets" with his version of the golden rule: "do to others as you would have them do to you." Thereafter he warns about the narrowness of the gate that leads to life, the danger of false prophets and how to recognize them (by their bad fruits), and what it takes to be a true disciple—not simply talking the talk but walking the walk of doing God's will. Then Jesus has a kind of punch line to end this collage of teachings.

He says, "Everyone who hears these words of mine and acts on them will be like a wise person who built their house upon a rock. The rain fell, the floods came, and the winds blew and buffeted the house. But it did not collapse; it was set solidly on rock." Conversely, whoever hears Jesus' words and does not act on them, builds on sand. When the storm comes—and he makes the storm sound inevitable—their house will collapse for sure (see Mt 7:24-27).

It seems appropriate to ask here: What might be a rock foundation for Catholic education? What would provide a reliable base so that no matter what our students encounter in life, their Catholic education will stand them in good stead, will sustain them in any storm? We often describe our attempts to articulate such a foundation as a "philosophy" of Catholic education. When that philosophy is prompted and embraced out of faith convictions, and when it becomes operative in the vocation of a person—an educator—then, I suggest, that foundation is *spiritual.*

I am encouraged in this claim by the whole teaching ministry of Jesus, specifically, by this section at the end of Matthew 7. Jesus said that the only rock foundation for Christians is to put their faith into practice. For the Catholic educator, this surely means allowing our faith convictions to permeate the whole curriculum—the what and why, how and who of our teaching. So, the real foundation of Catholic education—in home, school, or parish—is the spirituality of its exponents.

There are myriad descriptions and definitions of spirituality. For now, and echoing the Matthew text, I propose that Christian spirituality is simply "Christian faith at work." In other words,

spirituality is one's faith convictions that become operative in one's lifestyle and engagement in the world. Let me note, parenthetically, that this is in fairly stark contrast to the popular sense of spirituality, that portrays it as some kind of very private affair between oneself and some notion of the divine. But consistent with a classic Catholic understanding, spirituality is what we "do" from and with a faith perspective. So, when Catholic educators allow their faith commitments to shape the whole curriculum, their teaching becomes their "faith at work" and its foundation is their own spirituality.

It seems self-evident that any education named "Catholic" should reflect the core convictions of Catholic faith, should be based on the deep structures of Catholic Christianity. How else would it qualify as Catholic? But if we hear the advice of Jesus, such faith cannot be rhetoric that we mouth or publish as the mission statement of our school or parish. It really must become operative throughout the curriculum, and for this existential realization, we can only look to our own good selves, to the people who carry it on. If such faith is not our own and made evident in every aspect of our teaching, then we build on sand. Rather, the rock foundation for Catholic education will be its exponents putting their faith into practice, not just outside of their classroom but within it—throughout the curriculum. As I wrote somewhere years ago, "The heart of Catholic education is the heart of the Catholic educator."

Not a New Proposal

To say that Catholic education must be built on the rock of the Catholic educator's own spirituality is not a novel proposal; in fact, this has been the sentiment since the beginning of the church. When the risen Christ assembled the little Christian community on a hillside in Galilee, he gave them the "great commission" to "go make disciples" among all peoples (see Mt 28:16-20). Essential to this was to "teach them to observe all that I commanded you"—in other words, to live as disciples. And Jesus made this great promise to the first teachers and to those ever after: "I will be with you always, until the end of time." So, they were to go out motivated by their faith conviction, they were to put this faith into practice and encourage new disciples to do likewise, they were to work as if the risen Christ is constantly present to them. Surely we can say that

from the beginning, the church's educating had a spiritual foundation—disciples putting their faith to work.

Indeed, we can say that all education, at its best, is a spiritual activity in that it reaches into the deep heart's core of people and changes them in life-giving ways. It invites them toward new horizons—to reach beyond themselves to life-long growth ever more. In other words, the best of education fosters the human desire for the transcendent. It was this recognition that prompted the great philosopher, Alfred North Whitehead, to insist: "We can be content with no less than the old summary of educational ideal which has been current at any time from the dawn of our civilization. The essence of all education is that it be religious."[1]

Whitehead was only representing the better understanding of education that had endured throughout the history of Western civilization. Beginning some 2500 years before him, Plato had described the function of the teacher as "to turn the soul" of the student toward "the true, the good, and the beautiful." Such soul-turning demands the soul of both teacher and student—a spiritual enterprise. If general education, then surely Catholic education, reflecting the commitments of Catholic faith and sponsored by a Catholic community, should find its foundations in the spirituality of its participants.

Recall that a great debate broke out during the early Christian centuries as to whether or not the church should be involved in education at all—beyond its own self-interest. One side argued that the Christian community's only educational work is to teach the Gospel, to do catechesis. It is not to be involved in "pagan" education; we might say "general." Why should the church bother with teaching people reading, writing, arithmetic, and rhetoric? In the great battle cry of Tertullian, a leading exponent of this view, "Jerusalem has no need of Athens." Enough to teach the Gospel and sacred Scriptures; don't bother with the "learning of the pagans."

However, wiser voices prevailed, insisting that the church's faith was precisely what required it to educate in a holistic way. All education, in the cherished phrase of Clement of Alexandria (writing circa 200), "is a work of salvation." The church's function of carrying on the mission and ministry of Jesus requires that it attend to the salvation of the whole person, and thus to their education. This latter position won the day.

Since then, the Catholic community has made education one of its primary functions in the world. Its first formal schools were sponsored by communities of monks, beginning in the Celtic church and then in the Benedictine monasteries. Thereafter came the cathedral schools of the middle ages, which led on to the founding of the great universities—Paris, Oxford, Cambridge, Padua, Pisa, Salamanca, Lisbon, and many others. These grand seats of learning were all sponsored and staffed by the church, and accredited by papal charter. As Catholicism spread into mission lands, its commitment to education went too—into every culture and country, every nook and cranny. We might say, without exaggeration, that the Catholic Church has been the single most significant agent of education in the history of the world.

For most of the past two thousand years, Catholic education was carried on by vowed religious of some kind—monks, sisters, and brothers—who committed themselves to it as a ministry of salvation, educating because of and out of their spirituality. Now, in an age when Catholic education is shifting from the hands of vowed religious to laity, the question becomes: "Can we still ground the enterprise in a spiritual foundation?" Surely we can and must say "yes."

We can say yes because, as Vatican II impressed so well on Catholic consciousness, the whole church is called to holiness: "all the faithful of Christ of whatever rank or status are called to the fullness of the Christian life."[2] So, spirituality is not for an elite few—the religious—but for all the baptized. Much progress has been made since the Council toward an inclusive spirituality. The spirituality of the laity will not be the same as that of the vowed religious but, with nurture in faith and opportunity for spiritual growth, lay teachers and administrators can lend a solid spiritual foundation to Catholic education.

And we must say yes to a lay spirituality as the foundation for Catholic education, be that in home, school, or parish. In a sense, we have no choice. In 1965, 95% of the staff of Catholic grade and high schools in the United States were priests or vowed religious of some kind, with 5% lay people. By 1995, the statistics were directly reversed. So, with our schools staffed by 95% lay people, we must foster their spirituality as the foundation of the education that goes on there; otherwise, we will not be sponsoring Catholic schools and should call them off. For

without a Catholic spirituality as the basis, no school should represent itself to the world as Catholic. It might well be a fine school, but let it delete the word Catholic from its self-description. We can say the same of the education that goes on in parishes where the ratio of lay people in ministerial leadership is approaching the statistics for Catholic schools.

When Clement referred to education as "a work of salvation," he was placing it squarely within the church's ministry. Over the years, it became integral to the church's description of its work as *cura animarum*—the care of souls. In a deep sense, Catholic education will always be about the "salvation of souls," but that's an old language we haven't used much of late, and for good reason. "Soul" became reduced to what Descartes called "the ghost in the machine of the body," and its salvation became limited to an afterlife—getting souls into heaven. But in the broader and richer Christian tradition, "soul" referred to the whole person, and its salvation was not limited to the afterlife, but included human welfare in this one.

Catholic education is truly "saving souls" when it enables people to have a life as well as to make a living, when it gives them a sense of worthwhile purpose, enables them to make meaning out of life, to choose and maintain their priorities—all from a faith perspective. It saves souls when it nurtures people in respect, reverence, and responsibility as well as teaching the other four Rs; when it encourages them to grow in "right relationship" with God, self, others, and creation; when it fosters the full development of their talents and gifts and nurtures them in values and virtues that are life-giving for self and others—in sum, when it educates for life for all. And such education must engage the souls of both teachers and students!

Allowing Faith to Work

Spirituality as the foundation of Catholic education must permeate the whole curriculum of Catholic education—what and why, how and who we teach. It invites teachers to bring their own souls and their deep-heart's core convictions in faith to the teaching task. Likewise, it encourages teachers to engage the souls of their students, reaching into their very depths as persons.

A spiritual foundation invites educators to consciously put their faith to work within their vocation. Often they may do so with-

out a lot of explicit God-talk. I'm thinking of a history teacher I had in high school—"Muscles" Byrne. He rarely mentioned God when teaching history, and yet he likely taught us more than the religion teachers about living our faith, being good and honest people, caring for others. A lot of it he did simply by his way of being with us: We just knew that Muscles cared about us and about the world, and about how we were going to live in it. Without ever sounding preachy, he left no doubt about his values and commitments. We knew intuitively what mattered most to him, how he made sense out of life, found purpose and meaning. In a word, Muscles shared his soul with us.

Furthermore, his teaching style was crafted to constantly engage our souls. He drew us in as real persons, as active learners about what matters most in life. His questioning was rarely simple recall of what he'd taught, but invited us to share what we thought and felt and were coming to see for ourselves. Forty years later, I still remember a class on the Irish rebellion of 1916 that he crafted around a poem by W. B. Yeats, "The Rose Tree." I sensed even then that the poetry was a way of drawing us in. By the time we got through, we knew much more than the names, dates, and battles. We had grappled with some of the great questions of life, had argued about values and meaning. Far more than learning about that event, we had learned from it for our own lives. Muscles had gotten into our souls—and the bit of poetry helped.

St. Augustine wrote about "the teacher within" each person, proposing that when we learn something, the "real" teacher is not the teacher on the outside but on the inside. Augustine explained that "the teacher within" is the divine presence at the core of the person, his or her own soul. He insisted that the teacher—the one outside—must recognize this divine capacity of people to be active learners and deliberately craft the teaching/learning dynamic to engage their souls. This he contrasted to treating students as passive recipients, receptacles of what the teacher already knows. With rhetorical flourish, Augustine mused, "For what parents would be so ridiculous as to send their child to school to learn what the teacher thinks."[3] In other words, send them to learn to think for themselves.

Parenthetically, we need to remember that in Augustine's time they had not yet made the distinction that we do between "soul" and "mind." So, when he encouraged teachers to en-

gage the souls of their students, this included getting them to think rigorously. For such thinking, Augustine said, students must be encouraged to use the full capacities of their minds—reason, memory, and imagination. These are the deep capacities of their souls.

Parker Palmer has revived this Augustinian proposal of late, and writes of it as the teacher within the teacher awakening the teacher within the student.[4] Though Palmer uses little overtly spiritual language, it is clear that he intends teachers to consciously work out of their own souls and draw students into the great conversation of education in ways that deeply engage their souls. Palmer's work has enjoyed a very positive reception among public school teachers. Surely his proposal should find ready resonance in the hearts of Catholic educators. And we will engage "the teacher within"—curselves and our students—if we put our faith to work throughout the whole curriculum, if we proceed as if practicing "the care of souls."

An Affirmation and Celebration of Life

The faith that should be put to work in Catholic education is not simply the personal faith of the individual educator—though this is essential—but a faith that reflects the deep structures of Catholic Christianity. For what else is Catholic education but an education that reflects the foundational convictions of Catholicism. Following on, Catholic educators must take these deep rivers of faith that define Catholicism and allow them to become operative commitments throughout their vocation—put them to work in their teaching. To explicate a bit, let us take the example of a classic Catholic understanding of "the person" and reflect briefly on the implications of such an anthropology for educators who would embrace it and let it shape their vocation.

The heading above summarizes the core of a Catholic outlook on the person—a total affirmation and celebration of our "human condition." And why? Here we could tell a long-winded story of great conversations and debates about original sin, about nature and grace, about the meaning of Jesus for human history, about many of the central themes of Christian faith. But we can only summarize.[5]

The enduring Catholic position is that people are made originally "in God's own image and likeness" (Gen 1: 27), that we

are alive by the very life-breath of God (Gen 2:7), and that our divine life is never lost—even after the fall (Gen 3). Beyond these great mythic stories—profoundly true if not literally so—the greatest affirmation of the human condition is the Christian conviction that in Jesus Christ, God came among us as one of ourselves. What could be a greater sign of affirmation for our human condition? Further, by his life, death, and resurrection Jesus has elevated the human family as "sons and daughters of God" (Gal 3:26), making us "like a new creation" (2 Cor 5:17).

These affirmations from creation, incarnation, and salvation in Jesus notwithstanding, the fact remains—with evidence within and all around us—that ours is a "broken" condition, that we are terribly capable of sin. And yet, on the scales that weigh whether we are essentially good or evil, the Catholic position tilts distinctly toward the good. Our disposition toward goodness outweighs its opposite; our original grace outweighs our original sinfulness. So, rather than seeing ourselves as corrupt—as the great Protestant reformer John Calvin argued—we are essentially good, and this in our unity as body/soul persons. For this reason, our human life should be embraced and celebrated as a great gift, with us cherishing and defending it from womb to tomb.

Such an anthropology demands that we treat all people with dignity and equality; they are entitled to such respect by divine copyright. Further, given our essential goodness and our divine spark that is never quenched, we are capable of receiving and being empowered by God's grace. In fact, our human condition is a covenant with God, with us being graced to become partners in the realization of God's reign. God works through human efforts—in Aquinas' famous phrase, "grace works through nature"—for the well being of all. This means that by God's grace and our own good efforts we can participate in God's work of salvation, we can be real players in history, helping to make and keep life human for others and ourselves.

What might such an understanding of the person mean as Catholic teachers and administrators take this perspective, make it their own, and put it to work in their teaching? We might pause and recognize an obvious point: teachers' attitudes toward students have great significance for how and what they teach. If I walk into my classroom at the beginning of a year presuming that "these kids are trouble"—last year's

teacher warned me—then I will surely treat them that way, and, be assured, they won't disappoint my expectations.

On the other hand, if I enter into any teaching/learning event with a positive anthropology—something like the one just outlined and proposed by the deep structures of Catholic faith—then the pedagogy that ensues will surely be more for life. The social sciences assure us that students are more likely to "live up" to high expectations, and to "live down" to low ones. Think of all the great movies we've seen about teachers—Dead Poet's Society, Mr. Holland's Opus, Blackboard Jungle, To Sir With Love (I'm dating myself now). All, in one way or another, portray educators who refused to accept the negative anthropology they found in place and insisted on practicing a positive one instead. It can make a world of difference.

So, imagine for yourself some import for your pedagogy if you accept something akin to a positive Catholic anthropology. What would it mean to put such faith to work as your spirituality? To stimulate your own imagining, let me make a few suggestions.

Celebrate and educate the whole person.
One may well be the math teacher, but for God's sake and for the students', one cannot be limited "only" to teaching math. Regardless of what the explicit curriculum might be, we will have ample opportunity to affirm their gifts and talents, to foster their values and virtues, to shape their outlook on life. We will be able to encourage them to claim their rights and responsibilities—the two must go together. In other words, and perhaps more through the implicit curriculum, we will be able to educate them as whole persons—besides teaching them math or literature or whatever. And why would we settle for less, if we are Catholic educators?

Engage students as active participants.
We can teach in a way that encourages students to become agents in their own education by engaging their "teacher within," as Augustine called it, or more precisely their souls. As we do so, we will educate them for life for all—in ways that favor life for themselves and others; we will enable them to become life-long learners. What a gift for life!

Create a respectful and challenging environment.
Every participant in a Catholic context of education—home, school, or parish—is entitled to be treated with the utmost respect. Never should they encounter discrimination on any basis, never should they experience "put-down" or diminishment of their personhood. On the contrary, they should always be made to feel welcome, included, appreciated, and affirmed.

Real respect also comes with the challenge to "reach beyond their grasp" for their own excellence, to do the best they can—given their talents and opportunities. The best of education stretches people, never allowing them to settle for personal mediocrity. Every gift should be mentored to the full. And the combination of a respectful and challenging environment is likely to be effective for character formation. We become the best people we can be when we experience both affirmation and invitation.

Always hold out hope of becoming "fully alive to the glory of God."
Think back to those inspiring movies we've seen about teachers who made a difference for good in people's lives. Usually, they were determined to resist a social fatalism about their students and to insist that they could rise above negative influences—whatever they might be—and alter their own destiny for life. As Catholic Christians we have always rejected—at least officially—the theology of predestination. No one is ever determined by personal disposition, cultural influences, or social circumstances to "turn out" a certain way. Powerful influences notwithstanding, we always remain agents in our own becoming, and good education should enhance our abilities to choose for life.

The great St. Irenaeus, writing circa 175, proposed that "the glory of God is the human person fully alive." He was echoing the sentiment of Jesus. "I came that you might have life, and have it to the full" (Jn 10:10). In other words, the more people grow and develop into their full potential, the more God is glorified. Surely Catholic educators should hold out to all the hope of such fullness of life, and mentor that hope into realization. If we do, then our work takes on a priestly hue and indeed gives glory to God.

In my spoken presentation to the SPICE gathering at Boston College, we went on to review some more of the core convictions of Catholic faith—i.e., sacramentality, communality, spirituality—raising them up and imagining what it might mean for the spirituality of Catholic educators if we embrace such convictions as our own faith and put them to work in our vocation. In my book, *Educating for Life,* I lay out eight deep structures of Catholic identity and what they might mean for what and why, how and who we teach. The subtitle of that work is: *A Spiritual Vision for Every Teacher and Parent.*[6]

By now, the reader can readily discern my fairly simple thesis: whatever it is that "makes us Catholic"—defines Catholic identity in faith—should be the foundations of Catholic education, whether in home, school, or parish. Further, when such core convictions become a teacher's own and are put "to work" in his or her vocastion, then our Catholic education rests securely on the solid foundation of a Catholic spirituality.

On that rock it will never perish!

Notes

1. Alfred North Whitehead, *The Aims of Education and Other Essays* (New York: The Free Press, 1929), p. 14.
2. "Constitution on the Church," #40, Walter M. Abbott, ed., *Documents of Vatican II* (New York: American Press, 1966), p. 67.
3. St. Augustine, "The Teacher," ch. 14, in *Early Christian Writers,* No. 9 (New York: Newman Press, 1949), p. 184.
4. See Parker Palmer, *The Courage to Teach* (San Francisco: Jossey-Bass, 1998). Chapter 1 is an excellent text on the "inner landscape of a teacher's life"—his or her spirituality. I recommend it highly.
5. For a more detailed statement see Thomas Groome, *Educating for Life: A Spiritual Vision for Every Teacher and Parent* (New York: Crossroads, paper ed., 2001).
6. Ibid. ■

Chapter 4

The Virtual Learning Community for Faith Formation: Pioneering in Cyberspace

Angela Ann Zukowski, MHSH

But, without a doubt, the Internet's immense potential can be enormously helpful in spreading the Good News. "This has already been proven by various promising initiatives the church has taken, calling for a responsible creative development on this new frontier of the church's mission" (cf. *Christifideles Laici*, #44). A great deal is at stake. How can we not be present and use information networks whose screens are at the heart of people's homes to implant the values of the Gospel there?

(*Toward a Pastoral Approach to Culture*, #9, Pontifical Council for Culture, The Vatican, 1999)

When the first astronauts circled the globe and projected back to us those fabulous pictures of our earth, we were awed! For the first time humanity looked back upon itself from outer space. Years later as the spacecraft Voyager navigated millions of light years from the earth, it sent back new discoveries and insights about the planets and our universe never before thought of or imagined. We repeatedly realize that our universe holds information, experiences, and stories yet to be revealed. We need to be people of constant openness.

Such an attitude needs to be embraced as we consider the opportunities that lie before us through the Internet and cyberspace. Do computers and the Internet have a space for "faith formation?" This is one of the questions we frequently encounter. Please note I say "a" space, not necessarily "the" space. Yet, as soon as we begin talking about communication technology—especially the Internet—and faith formation, resistance sets in. What is it that we fear? Is it the unsheltered territory that is beyond our present secure perspective or experience? Is it the word technology, which sounds cold and anti-personal or human? Is it possible to come to terms with our fears and see the Internet as a gift evoking a call versus a threat provoking fear? In one sense—like Voyager's journey into space—the Internet is a new frontier, the new missionary landscape. It holds new discoveries and experiences for the ministries of catechesis, the new evangelization, and catechist formation.

The Institute for Pastoral Initiatives of The University of Dayton has chosen to explore the new frontier of the Internet for adult faith formation. The initiative, called the Virtual Learning Community for Faith Formation (VLCFF), emerged two years ago based on five years of Internet research and pastoral experience. Our goal is to offer interactive distance learning or e-

learning opportunities for women and men with busy lives. Time, distance, interest, and availability impact when and where adults can engage in ongoing adult faith formation. The Internet can transcend these concerns and offer a rich diversity of courses, seminars, and ministry services. Thus, we began to accomplish three things:

- Design and develop an infrastructure and user-friendly course templates to support interactive distance learning for the VLCFF
- Identify courses, course designers, and facilitators to pioneer with us
- Identify dioceses adventuresome enough to pioneer with the VLCFF into a new frontier based on collaboration and partnership

In September 2000, we opened the VLCFF by selecting rural dioceses to commence the pioneering partnering effort with us. Six courses were available: Scripture, Jesus, Church History, Basic Catholic Beliefs, Sacraments and Media, Faith and Values. These courses run five weeks, because our research indicates five weeks is the maximum length of time to sustain momentum and motivation in cyberspace for a course. The courses are asynchronous (not in real time). However, as our course participants' technical savvy increases and their Internet services come up to

Dale McDonald, PBVM; Angela Ann Zukowski, MHSH; Caroline Cerveny, SSJ, and Maureen Meehan, RSM, serve on a panel to discuss *Professional Development Programs: Making Connections.*

speed, synchronous (in real time) aspects of the courses will become available. Asynchronous means individuals can go into the course Web site at any time of day. However, our courses do have a timeline for completing the work.

Participants must complete the course work each week through critical reading, theological reflection, and asynchronous communication with the other course participants and the facilitator by going into the course Web site three times a week. Our idea is to create a community of learners for learning enhancement in cyberspace. This makes our courses different from correspondence courses of one-on-one communication between a student and teacher. In order to realize our goal, courses are limited to 12 people. Our research has indicated this enables a stronger interpersonal interactive experience in cyberspace.

A Primer for Distance Learning: Facilitation and Participation

What are some factors one might consider when thinking about designing, facilitating, or participating in a distance-learning course? These are important questions.

In one sense distance learning is simple. It is offering catechetical and adult learning experiences to an alternative site other than the point of origination. Yet, how the learning experience is distributed is what makes the difference. The words "distance learning" do not always imply the same means of distributing. For example, the term could mean correspondence courses using print, audiocassettes, videocassettes, or any combination of these. In a correspondence course, one is usually not engaged in a community of learners; one's primary contact is the instructor to whom one sends tests and papers.

The term community of learners is key. It implies a conscious effort to engage in some type of socialization process/ interactivity. Interactivity, whether asynchronous or synchronous, advances the learning dynamic. Thus, when we think about using any of the above techniques or the Internet, we need to ask how interactive the experience can be. We have yet to discover how interactive the Internet can be. We need to encourage catechists and designers of adult faith formation to push the paradigm for Internet interactivity.

As the Internet develops at an accelerating speed, more and more educational institutions are pursing its use as a means of distance learning. The corporate world, which not only offers but also requires employees to engage in continuing education, has discovered the Internet as an efficient and valuable means for offering seminars and courses. It appears to be the most convenient way to keep their employees updated in their field without adding one more trip to their busy lives. "So," we may say, "this shouldn't be all that difficult! We only need to create a Web site and get on our way!"

Not so fast! It is a bit more complicated than that. Designers, facilitators, and participants need to take a number of factors into consideration. Our insights evolve out of several years of piloting and offering interactive courses for Catholic school teachers and catechists both on the Internet and via ISDN (Integrated Services Digital Network) systems.

Fundamentally, we need to keep in mind that online distance learning is not for everyone (now), but it is rapidly becoming part of the fabric of our learning environments. As our children become more savvy and skilled with communication technology, it will be the warp and weft of our educational environments. Yet, as a pioneering field, the developing and/or offering of interactive distance learning, especially for catechesis within either the Catholic school or parish, continues to ignite resistance.

Content and Design

The methodology for an Internet course is definitely different from that of the traditional classroom. As a result, some of the desired outcomes may vary. As a matter of fact, some of the content may not even be adaptable to the Internet unless radically reformulated. So, one needs to consider carefully how content, desired outcomes, and design are in concert.

Interactive distance learning carries peculiar risks, formidable startup costs, and an initial investment of time and personnel. Collaboration can offset these challenges somewhat. There may be colleges, universities, centers, regional institutes, or other educational entities that are willing to work together on the project. If we really want to get moving in distance

learning, this may be the preferred direction—collaboration or partnerships.

Facilitators

If interactivity is key, facilitators should be prepared to keep the conversation moving along in the Web course. Participants need self-discipline to program their life to take the course, and facilitators need the same. Facilitators need to create a "cyber presence," meaning that the participants (particularly in an asynchronous course) need to know/see that the facilitator is present. The more present the facilitator is, the more present and interactive the participant is.

This is a time-consuming process. It is best that the facilitator check into the site every 24 hours. Research indicates that there is about a 40 to 60 percent dropout rate for adult distance education courses if the course instructor/facilitator has not created an "active cyber presence" and if courses begin to go longer than five to seven weeks. To keep this from happening, the facilitator must be focused and engaged during the course.

Some additional cues for a facilitator are:

- Be familiar with the content.
- Guide the conversations through each element of the course and be prepared to give additional references and guidelines.
- Encourage the participants to interact or respond to other participants.
- Be prepared to assist in focusing the discussion if it detours.
- Always respond as soon as possible to any question or comment a participant directs to you.

While these points are not exclusive, they are fundamental for effective interaction.

Participants

Undertaking an interactive distance-learning course requires a different approach to one's learning experience. If the course is synchronous, the participant needs to be at the Web site at a particular time. If participants are within different time zones,

this needs to be taken into consideration. If the course is asynchronous, the participant can respond to the various elements of the course at any time. Participants should be encouraged to go into the site several times a week. Thus, they need to maintain a tight schedule for reading, participating, and preparing their assignments. Avoiding procrastination is imperative. It is too easy to forget to go into the course or to think of other reasons to avoid interacting on the designated time frame. The participants need to understand that nurturing a community of learners in cyberspace is a conscious and rewarding effort.

We are discovering that certain skills that to be strengthened to make interactive distance learning work. These skills are:

- Self-discipline
- Critical reading
- Critical reflection
- Basic writing and communication
- Desire to interact with others

Without these skills being nurtured or developed, interactive distance learning cannot succeed.

High quality interactive distance learning is all about attitude (participant and facilitator), collaboration, feedback (responsiveness), affirmation (success in the dialog process), relationships (community of learners), and a new place—called cyberspace. These, along with the skills listed above, create the foundation for an effective distance learning experience.

Evaluating Distance Learning Courses/ Experiences

Evaluation is always important. There are many factors and variables present in the distance learning experience and these are shifting all the time. This is because we are dealing with a new learning experience which is impacted by the rapid evolution of the technology, the accessibility of participants to the technology on a regular basis, and the level of computer/ Internet experience of participants in relation to their abilities to critically read, reflect, and communicate their ideas via the Internet. When they finish a course, we ask our VLCFF facilitators a list of questions:

- How did the course flow?
- How was the content presented?
- Was the content clear?
- What questions seemed to consistently emerge from the participants around both the content and process of the course?
- Which elements of the course seemed to animate the students?
- Which elements of the course need to be rethought or redesigned for greater ease, facilitation, or participation?
- What did I learn as a facilitator?
- What recommendations do I have for the further development of the course, or new courses related to this course?

VLCFF Diocesan Partnerships

Earlier I spoke about diocesan partnerships as an important dimension of the success of the VLCFF. Partnership offers dioceses an opportunity to do with others what they may not be able to do alone, that is, offer quality catechist and adult faith formation courses via distance learning. A diocese may join the Institute for Pastoral Initiatives and other partnering dioceses in sharing resources and expertise in order to have more opportunities for their ministries via the Internet. What are the benefits of a VLCFF partnership in distance learning?

- A diocese does not have to establish an infrastructure, maintain a new office (personnel/Internet system), maintain online courses, and be concerned with regular technical upgrades of the system.
- A diocese benefits from the ongoing research and development of distance-learning courses by the Institute for Pastoral Initiatives.
- Dioceses working together can market the online adult faith formation programs for greater participation.
- Diocesan partners have a voice in the content of the courses relative to their interest and concerns. This is less expensive than hiring a course development service.
- Individual courses can be made available to partnering dio-

ceses, as well as in-service online instruction to assist adults in participation in the courses.

- Ongoing education of diocesan staff regarding distance learning will support their ministry.
- Participation in a network of dioceses will strengthen the offering of distance learning for ministry.
- VLCFF diocesan partnership keeps the course fees reasonable for the dioceses involved.

While the above benefits relate directly to the partnership between the Institute for Pastoral Initiatives and a diocese, similar initiatives have been created in other countries between dioceses and centers. The idea is that not everyone needs to have the basic technical infrastructure to make distance learning accessible to many people within a diocese or country. We believe that we can do more with less if we work together. Dioceses, centers, and institutes need to go beyond territorial boundaries and turfs to think of our primary mission of communicating faith in a new media culture.

Planning a Distance-Learning Infrastructure

Those thinking about implementing their own distance learning initiative will be wise to consider PPREP as your guideline: partnering, planning, research, education and purchase. Frequently, the reverse happens in educational environments: some planning and quick purchase, followed by educating faculty and staff to use the purchased equipment. Next, a question is raised as to how and when to use the technology, which leads to research. Finally, an awareness develops that maybe partnering and more extensive planning are required. Going in backwards leads to unnecessary expenses, the frustration of faculty/staff who are unfamiliar with the new technology (thus a long period before the technology is utilized), and often a determination that this technology is not what we need or is outdated before implemented in our learning environments. We can be too quick to purchase. We may be overwhelmed by salespeople and/or pressure from a fear that we will be left behind if we do not radically and immediately shift our educational environment or infrastructure in a particular way. With PPREP, we can gain from community wisdom and more carefully determine the direction we need to go. Initially, a better invest-

ment of limited resources is having a few faculty/staff participate in a variety of e-learning experiences to determine our focus and direction. Finally, partnership with other educational institutions can spread out the cost and enrich the opportunities beyond any single institution.

An Example of PPREP

Five years ago the Department of Religious Studies of The University of Dayton (Ohio) and the Master in Pastoral Leadership program of Chaminade University (Hawaii) decided to explore a way to offer e-learning between the two universities. A team of faculty, administrators, and multimedia experts from both institutions (partnering) set out to design a plan to realize the goals of both institutions for offering quality distance learning to support their existing MA programs. For several months the team researched every possible angle, covering course content, methodology, technology, and system design. Once the information was well researched and organized, we proceeded to educate faculty for the future plan. This discussion with faculty enabled us to see other possibilities we did not think of in our original design. Thus, we had an opportunity to modify our system before purchase. While the equipment was ordered and being installed, we began to prepare our students for participating and using the technology for their courses. This approach enabled us to immediately engage the new technology resources within our courses without skipping a beat. We are now four years into our ISDN (Picturetel) and Internet courses with much success. We kept our vision broad for the future. Yet we started with a basic infrastructure that could grow in the coming years as e-learning becomes more familiar or comfortable to our students. Our application of PPREP saved us a lot of money, enhanced our collaborative opportunities, and enabled us to continue to build on our successes.

What do the Chaminade University and University of Dayton collaborative courses look like? We are exploring a variety of approaches and methodologies to expand our organizational experiences. One approach involves three phases in the course over three months. In phase one the traditional class meets for five sessions on site (Chaminade University). Phase two participants are given one month to commence their readings and theological reflections. Phase three involves ISDN live video

classes every three weeks with Internet discussions and class teamwork between video sessions. The last session is a live video class during which students present their final papers/projects, engaging multimedia and interactivity. Each year we find more of our students demonstrating greater ease and flexibility with e-learning as a valid means of learning.

Conclusion

The VLCFF diocesan partnership and course availability is now one-and-a-half years into the voyage. Eleven dioceses are in full partnership and seven are in the discernment process. We have nine courses in cyberspace and ten more in the development stage. We now open the VLCFF courses five times a year, with more than 18 course facilitators trained and many more in process. The number of course participants accelerates each VLCFF opening. The continuous flow of positive comments from course participants indicates that the direction we have set is on the frontier of the new Internet culture, with women and men eager to learn more about their faith in cyberspace.

As dioceses look at their resources, they come to realize that partnering is the most sensible direction in the coming years. Together we can pioneer, explore, and create new pathways to adult faith formation in cyberspace. There is a growing perspective for understanding *communio* ecclesiology in a communication age, especially as we see regional, national, and global contexts and boundaries shift in view of the Internet cyberspace.

We have only begun to address the issues concerning distance learning in this article. This is a learning process for all. We must continually be alert to the evolution of the Internet. Research and commentaries on the effectiveness of the Internet for interactive distance learning, especially for faith formation, is only at the tip of the iceberg. There is so much we still need to learn. Like Voyager, we have set our course to find new ways for communicating and enhancing faith in cyberspace culture for the 21st century. ■

Chapter 5

Sadlier's CyberFaith®

Carolyn Cerveny, SSJ

Always an innovator, William H. Sadlier, Inc., a Manhattan based publishing company whose roots date back to the 1830s, continues to make new inroads in the field of religious education. An exciting and free online site called CyberFaith®, found at www.cyberfaith.com, is another example of Sadlier's commitment to offering timely and authentic catechetical resources to the Catholic community. The site is easy to navigate.

CyberFaith® is designed for people of all ages who seek to grow in their own faith development and to help others do so as well. It offers a variety of resources and activities—several of which are in Spanish—for faith enrichment and formation. The opening page describes its many interesting features, which are listed below:

- *Proclaiming Faith* lists the Scripture readings for each Sunday and holy day of the year with a short reflection about each reading. This section also includes an activity to help young people apply the Scripture to their everyday lives. *Proclamando la Fe* is the Spanish language edition of this feature.

  The many ways to use the feature are outlined for you at www.cyberfaith.com/proclaiming/ways.html. These suggestions target families who can use the feature to prepare for Sunday worship and to engage their children in reflecting on the Scripture readings; catechists and teachers, who can use it to prepare youngsters for Sunday liturgy; RCIA groups, who can use it for weekly Scripture reflection; and priests, who can reference the material for their homilies.

  A "Ways To Use" button directs the user to suggestions on using the feature at the parish, classroom, or personal level. An interactive response form is included, and users are encouraged to share their stories and offer new suggestions.

- *The Liturgical Year* displays an interactive, circular graphic using the appropriate color to depict each week of the liturgical year. A calendar for each week names each feast day and identifies the Scripture readings—a sacristan's treasure! This feature also is available in Spanish in *Año Litúrgico*.

- *WebLinks* offers educators carefully screened links to topics grouped by themes, interactive religion lessons, and a way to exchange ideas and questions on using the Internet.

  The interactive religion lessons provide ways for a religion teacher to integrate the Internet into a religion class. Interactive lessons relate to prayer; the liturgical seasons of Advent, Christmas, and Lent; and more. This feature is cre-

ated by teachers for teachers. Information for contributors is located at www.cyberfaith.com/weblinks/contributors.html.

- *Spirituality Resources* contains weekly prayer activities which correlate with church seasons or saints that teachers and parents can easily download and reproduce to use with their children. It also offers monthly prayer services for administrators and principals to use with teachers and staff.
- *Witnessing Faith* examines the content of Catholic social teachings and discusses methods of implementation. These two features could be very helpful for reflection and study by parish and RENEW groups. *Witnessing Faith* can also provide excellent background material for religion and social studies teachers. Principals can use it with teachers to foster understanding of Catholic social teaching.
- *Family Faith* is ideal for families that are conscientiously trying to practice faith within the home. Testimonies from families about their lived faith experiences and their commitment to Catholic life can inspire other family groups to do something similar.
- Other features include: *Examining Faith,* a Sadlier Book Club on issues related to catechesis and spiritual formation; *Nurturing Faith,* which offers a question and answer section; three discussion groups; and a regular newsletter.

The CyberFaith® editorial board and Webmaster meet regularly to ensure the timeliness and viability of the Web site and to plan for its future. Since the horrific events of September 11, a section on *Our National Tragedy* has been added to provide resources for prayer and information. Features in CyberFaith® will evolve and increase with time. Users who log on to CyberFaith® will discover a wealth of enrichment and challenge that will bring them back again and again.

Comments and suggestions can be sent to the editor, Sr. Jane Keegan, RDC, at sjane@sadlier.com. ■

Chapter 6

Teacher Formation, Minority Recruitment and Retention

Janice Jackson

We are in the dawn of the third millennium. Catholic schools can play an important role in steering a world that seems to many people to be spinning out of control. Our schools can be places where hope is restored as children prepare their intellects, spirits, and psyches to make sense of the world around them. In a commentary on Jesuit

education and social justice, J. F. Kavanaugh, SJ, aptly defines the work of Catholic education: "The great project of education—which is that of human self-understanding in all its forms—is a project of human emancipation. It is also, in that very fact, an affirmation of human dignity. The meaning and purpose of education is justice itself. Human dignity is its premise. Human freedom is its goal" (Kavanaugh, p. 173). In this section I will unfold the thinking that shaped the interactive session on teacher formation, minority recruitment, and retention that I facilitated at the Conversations in Excellence gathering at Boston College. The second section of the paper will present highlights of my remarks.

Formation

Msgr. Ted Wojcicki, commenting in *Today's Catholic Teacher* on the mission of Catholic schools, clearly states that "the mission of the Catholic school is the mission of the church." He reminds us of the three aspects of that mission—word, worship, and service.

> This threefold mission of the church is reflected in the mission of the Catholic school. Teachers and the entire Catholic school community must be prophetic in bringing God's word to challenge some of the existing values of the society in which our children are formed. Teachers participate in the priestly function of the church by helping children understand and celebrate the central mysteries of our faith, which involve transforming love of Jesus Christ through Eucharistic sacrament. Teachers participate very directly in the servant role of the church by the witness of their own life, in imitation of the life

> of Christ, who came not to be served but to serve. They make commitments to live their own lives according to the great principles of self-sacrifice. (p. 43)

He points out that the world in which this mission is fulfilled is a world in search of meaning, and that Catholic schools offer a path for responding to that inner quest. Thus the teacher's responsibility in the formation of young people requires a solid foundation in the art and science of teaching subject matter content, as well as the skill and commitment to facilitate the development of children's inner lives. If teachers are to meet their responsibility to facilitate the development of each student to his/her highest potential, the formation of new and veteran teachers must attend to the continued development of the skills of good teaching, as well as the nurturance of the spiritual life of the faculty.

Church teaching makes it clear that lay Catholics who teach in Catholic schools are answering a call to accept an essential role in the formation of our young people (*Lay Catholics in Schools: Witnesses to Faith,* 1982). One aspect of this role is attention to the academic life of the students. The other responsibility is the psychological and spiritual development of the students. The document states: "Professionalism is one of the most important characteristics in the identity of every lay Catholic. The first requirement, then, for a lay educator who wishes to live out his or her ecclesial vocation, is the acquisition of a solid professional formation. In the case of an educator, this includes competency in a wide range of cultural, psychological, and pedagogical areas. However, it is not enough that the initial training be at a good level; this must be maintained and deepened, always bringing it up-to-date" (p. 18).

Facilitating the Spiritual Journey of Students. "Catholic schools provide a valuable demonstration of the Catholic Christian tradition at work," says Nancy Taylor, the principal of a Catholic school (Taylor, p. 27). She states further, "I now understand that the life of a Catholic teacher or administrator must be marked by the exercise of a personal vocation in the Church and not simply by the exercise of a career. This acknowledged commitment of a faith journey was the missing necessary dimension in my formation as a teacher and person until I became part of a Catholic school community." She places on the

principal the responsibility for developing staff who "function as agents of instruction and spirituality" (p. 29). The spiritual formation of the faculty is necessary for developing and maintaining a sense of community and family, with attention given first to the Catholic identity of the teachers who are Roman Catholic.

Shimabukuro suggests that Catholic educators must be rooted in common ground if we are to create and sustain schools that accomplish the mission of the church. Skimabukuro says, "Underlying the church literature is a pivotal concept: the development of the inner, spiritual, religious life of the teacher is crucial to effective teaching and student learning" (p. 48). Furthermore, she says, "The professionalism of the Catholic school teacher extends well beyond that offered by classes leading to a state certification. It entails a Catholic pedagogy that draws on a Christian spirituality and incorporates the most up-to-date teaching and learning methodologies that will foster the authentic formation of students" (p. 53). Based on the literature on Catholic schools, she offers a "Catholic identity paradigm" that is comprised of five major commitments to be made by Catholic school teachers in the third millennium:

1. Commitment to community building
2. Commitment to lifelong spiritual and religious growth
3. Commitment to ongoing professional development
4. Commitment to the formation of students' spiritualities
5. Commitment to the student's holistic and human development (p. 48)

Four of the five commitments are centered on the psychological and spiritual health of the students and faculty. Shimabukuro discusses initial steps that an individual could undertake to meet each of these commitments. At the heart of the work is the expectation that the teacher develops and sustains a personal spiritual life that guides his/her actions in the world, and shapes a "Christian orientation to teaching and learning" (p. 49). Working together, teachers can reflect on and develop their Catholic identity. This communal endeavor will, hopefully, permeate the culture of the building and shape the teachers' daily interactions with students, each other, parents, and others in the community. The faculty will serve as role models of how to live out one's spirituality in an increasingly complex world.

Facilitating Academic Success for Students. Catholic school educators must be committed to continually improving their skills as teachers of content. This means that they need grounding in a solid knowledge base regarding teaching. In my work with preservice teachers and veteran educators, I think of that knowledge base as comprised of three areas: a personal philosophy of education; knowledge, skills, and abilities that facilitate students' academic success; and classroom management skills.

A personal philosophy of education should inform one's beliefs and assumptions about the purpose of schools, the relationship between teaching and learning, the nature of knowledge, the roles of the teacher and the learner in the quest for mastery, and the responsibility of the teacher to the community. The knowledge, skills, and abilities that facilitate students' academic success require that teachers have knowledge of and competence regarding: expertise in the content areas for which they are responsible, learning theory, curriculum planning, a wide array of instructional strategies to meet the needs of diverse learners, and multiple tools for assessment of students' mastery.

Classroom management means that teachers must be clear about the backgrounds and learning needs of the students with whom they work. They must build an atmosphere of mutual respect, not command and control, if students are to accept responsibility for their own behavior. This entails knowledge of motivation theory, a deep connection to students as individuals, comfort with and ease in working with a diverse student population, and knowledge of developmental psychology. Teachers will come with varying levels of expertise in these areas. The information in each area of the knowledge base continues to unfold. Professional development that engages the staff as a whole will provide a common base from which the teachers can improve their practice and better serve their students. Schools that develop as places of inquiry are more likely to be places of success for both the students and adults in them.

Recruitment and Retention

In the spring and summer of 2000, Sister Mary Peter Traviss and Father Joseph O'Keefe, SJ, surveyed every Catholic school superintendent in the United States to obtain information about the

recruitment strategies used by dioceses and Catholic schools; 116 of the 170 diocese responded. The major findings of their study appear in the April/May 2001 issue of *Momentum* in an article by Traviss. They discovered that recruitment was carried out primarily by individual schools with some assistance from the diocesan offices. The strategies reported as most successful were:

- Within the school community, teachers were sought through parish bulletins, word of mouth, networking among alumni and parishioners, appeals from the pulpit, and local advertising.
- The most frequently used technique outside the school community was advertising in the Catholic and secular newspapers.
- The next most frequently used strategy was interaction with institutions of higher education, with only a slight difference in successful recruitment between Catholic and non-Catholic colleges. Traviss noted that a 1999 survey of Catholic colleges (reported in *NCEA Notes*, September 1999) suggested that education professors in Catholic colleges had little understanding of the needs of Catholic schools and that there is "an absence of contact between the diocesan office and the teacher education departments" (*Momentum*, April/May 2001, p. 44).
- The use of diocesan and school Web sites was mentioned by more than half of the respondents, but few viewed them as highly effective.

Traviss noted three deterrents that surfaced for schools and diocesan offices: time, money, and competency to design forceful materials. Traviss also noted that low salaries, particularly poor retirement benefits, are a major problem affecting the recruitment and retention of teachers (2001, p. 45).

At the time of the survey there was no national effort to recruit new teachers. NCEA has since developed a job bank on its Web site (www.ncea.org) and a recruitment kit that can be customized by a diocese. The kit, *Catholic School Teacher Recruitment Campaign 2001—Reach Your Potential by Helping Students Reach Theirs*, can be purchased by contacting NCEA Member Services.

In an earlier issue of *Momentum* (February/March 2001), Schuttloffel reports on a study that provides insight into why someone might choose to teach in a Catholic school. She surveyed 200 Catholic school teachers, dividing the respondents into several groups. She called the first group the "share the faith" or "pass on the faith" respondents. These teachers (45 percent of those surveyed) saw themselves as "ministers of the church" who wanted to share their faith with their students. Another 15 percent of the teachers surveyed reported that they came to the school because they needed a job, and the Catholic school was the place that offered them a position. In this group, Schuttloffel reported, "many described a significant personal transformation that carried the teacher from needing a job to wanting to remain at the Catholic school because of a new-found sense of identity and a commitment to the school's values" (p. 30). Twelve percent of the respondents cited their own experiences as the draw to teach in a Catholic school. They understood the Catholic identity of the school and wanted to share their positive experience with students. Nine percent noted that they came to the school because they were offered a job. Although they were indifferent to the Catholic identity of the school, they enjoyed the opportunity to teach their subject in a religious environment. Some 19 percent of the respondents did not fit into any of the categories mentioned above.

Based on her findings, Schuttloffel proffers several recommendations:

- Catholic schools should be faith-filled communities that support the spiritual growth of everyone in the school.
- Catholic schools must strengthen their public image through practices that speak of community and family spirit.
- There is a need for Catholic schools to think of "growing our own." This would require a systematic tracking of Catholic school graduates who become teachers in critical fields. These individuals should be invited "home to the Catholic school."
- The spiritual formation of the laity must become a priority since the number of laity in schools surpasses the number of religious.

Additional insight on this issue can be gained by reading the report from Public Agenda, *A Sense of Calling: Who Teaches and Why* (Frakes & Foleno, 2000).

There is research data that informs those attempting to build school faculties that meet the church's three-pronged mission. Some of that data has been cited here. As the teacher shortage in public schools increases, it is very likely that Catholic schools will feel the pinch. This data cannot be ignored. We must use it, coupled with experience, to guide the recruitment and retention of teachers in Catholic schools.

As stated earlier, the thinking in the first part of this paper shaped the interactive session that I facilitated at the Boston conversations. Additional highlights of that session follow.

Highlights of Interactive Session

It is a pleasure to join in the conversation about the recruitment and formation of Catholic school teachers. I am Roman Catholic. I attended Catholic schools from the first grade through my first graduate degree. I have worked in Catholic and public school systems. A Catholic university is now my home. Most of my work experience has been in the public sector, however. During my time with you I will share lessons learned from both settings.

Our conversation will center around three themes:

- formation and mentorship of new teachers,
- recruitment of teachers of color, and
- work with teachers who are not Roman Catholic.

This session will be interactive. Research has shown that we integrate ideas better when we are given an opportunity to build on concepts we already know and to share our ideas with others.

Let us begin by opening our minds and hearts to the ideas within us. Each of you has a copy of the prayer, "Teach Me to Listen," which was adapted by John Veltri, SJ, in 1993. Please read the prayer alone, and then we will read the prayer as a group. During that time anyone who feels comfortable should read the first stanza. Someone else should feel free to read the

second, and so on until the entire prayer has been read aloud. When you read and hear the words, think about the question: "What message(s) is (are) coming to me about the recruitment, formation, and retention of teachers?" Let us observe a moment of silence and center ourselves in prayer. (pause) I now open the floor to anyone to begin with the first stanza. During the reading of the prayer aloud, let us allow the natural silence to occur between stanzas. Feel free to jump in at will. There is no need to raise your hand.

Teach Me To Listen

Teach me to listen, O God,
to those nearest me,
my family, my friends, my co-workers.
Help me to be aware that
no matter what words I hear,
the message is
"Accept the person I am. Listen to me."

Teach me to listen, my caring God,
to those far from me—
the whisper of the hopeless,
the plea of the forgotten,
the cry of the anguished.

Teach me to listen, O God my Mother,
to myself.
Help me to be less afraid
to trust the voice inside—
in the deepest part of me.

Teach me to listen, Holy Spirit,
for your voice—
in busyness and in boredom,
in certainty and in doubt,
in noise and in silence.

Teach me, Lord, to listen. Amen.

Adapted by John Veltri, SJ

Please pause for a moment and reflect on the prayer. (pause) Please turn to someone near you and share your thoughts. (pause)

I opened with this prayer as a reminder that collectively we possess the knowledge we need to tackle the topics before us. First, it is of utmost importance to listen to God as we search for solutions and design our responses. Second, we must listen to those we serve in our schools. Third, we must listen to the voices of our current faculty and new teachers as they join our community.

The recruitment and formation of teachers is a challenge. It is not as easy as it had been in the past, and there is no magic answer or quick fix. I think the answers are inside of us as we work collaboratively. It will be important for us to put forward alternatives, no matter how bizarre, and try them to see which solutions will work best. Our first step is to get in touch with our own experiences of being a novice teacher. Let's explore how we developed into an expert teacher. If some among us have not been classroom teachers, I suggest that you think of an area of professional expertise as you complete this activity.

The "heart activity" (Figure 1) calls us to get in touch with three things: 1) the experience of being a novice, 2) the experience of being an outsider, and 3) the experience of gaining confidence as one's expertise increased. Please draw your responses to the prompt in the upper right hand corner of Figure 1. You can write or draw your response to the other two sections. (Pause while session participants work on their hearts.) Please share your responses with a partner. I'd like the whole group to hear some of your responses about how you gained confidence. (See Figure 2.)

Lecture

I'd like to approach our themes.

Why would someone choose to teach in a Catholic school vs. another school? Kavanaugh states the purpose of education quite well: "The great project of education—which is that of human self-understanding in all its forms—is a project of human emancipation. It is also, in that very fact, an affirmation of human dignity. The meaning and purpose of education is justice itself. Human dignity is its premise. Human freedom is its goal" (Kavannaugh, p. 173). Many people choose to teach in Catholic

schools because they are driven by a sense of mission. They see their work as a calling. They have a desire to share their faith with others as they develop the minds and hearts of children. There is often a focus on developing children who will think about the common good, not just themselves. In order to do this, we must attend to the continued development of the teacher's knowledge base, as well as his or her spiritual growth. There are several critical aspects in the development of the effective teacher's knowledge base, as seen in Figure 3.

Achieving this knowledge base requires a plan for formation and ongoing professional development. Novice teachers will require mentoring from experienced teachers who are still in classrooms as well as from the school principal. Those who serve as mentors should be trained, compensated for their work, and evaluated on their effectiveness.

Figure 1. Things that Helped...

Things that helped me become confident about teaching were...

When I was an outsider I...

When I was a novice teacher I...

Figure 2. Things That Helped Build Confidence (solicited from the group)

- Copycat
- Asked for help
- Students' positive responses
- Positive feedback from colleagues (teachers) and the principal
- Content expertise strengthened
- Parent feedback
- Believed in my own success when I survived the first year
- Support from colleagues
- Curriculum ideas worked

Let me shift to the second topic for today's session, the recruitment of teachers of color. The first step in recruiting and retaining teachers of color is for all members of the school community to be clear about why this is important to the mission of the school. In addition, the community to which the teacher is invited should be one that focuses on the diverse needs of the students and staff. Diversity should be celebrated, not tolerated, in the community. No one stays long if the climate is not welcoming.

Serious efforts to recruit individuals of color are likely be successful when persons of color from the school community are contacted and invited back to teach. Schools can work with the diocesan offices of the various racial, cultural, and language groups in the community. Personal contacts can be made with the career placement offices and teacher education departments of colleges and universities, particularly those that serve a significant number of students of color.

Finally, a comment about inviting non-Catholics to serve as teachers in Catholic schools. It is critical that the ethos of the school remains Catholic, and that Catholic values be modeled in the daily behavior of teachers. It is my perception that there is currently some confusion about where the church stands on

Figure 3. Teacher Knowledge Base

I. Focus on student mastery
- Personal philosophy of education
- Teaching and learning
  - content expertise
  - learning theory
  - curriculum planning
  - instructional strategies
  - assessment/evaluation of student's mastery

II. Classroom management
- Motivation
- Discipline
- Diversity
- Developmental Psychology

ecumenism. It is clear that we should respect the faiths of others, but our interaction with them in Catholic institutions is unclear. I suggest that we invite the teachers of other religious traditions to participate in the spiritual life of the school community. I also encourage the Catholic teachers to learn about the faith(s) of their non-Catholic colleagues. I discourage any pressure to push them to choose Catholicism. Rather, I would offer the beliefs of our faith as a way to make meaning of the complexity of life.

In closing, I invite you to recite with me the affirmation, "Peace is found in yes" (DeMello, p. 95).

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Chapter 7

The Impact of Federal Programs on Catholic School Teacher Recruitment and Formation

Dale McDonald, PBVM

The National Center for Education Statistics (NCES) study, *Predicting the Need for Newly Hired Teachers in the United States 2000-2009*, projects a school enrollment increase of about 4 percent by the year 2009. During the current school year, 53.1 million students are enrolled in K-12 schools.

Approximately 11 percent of that number are in private schools, and Catholic schools educate almost half of them.

The projected growth in enrollment and the need to replace retiring teachers will require the hiring of an additional 2.2 million public school teachers (66 percent of the current number) and more than half a million (126 percent) private school teachers before the end of this decade.

Currently, both public and private school communities are experiencing a shrinking pool of quality applicants for teaching positions. Particularly hard hit are schools in the inner city and rural areas, and schools looking for mathematics, science, bilingual, and special education teachers. Many private schools are facing hiring and retention problems as public school districts are aggressively recruiting teachers, often aided by infusions of state and federal dollars.

Salaries in public schools average about 25-30 percent more than in private schools, and that differential is becoming a more attractive lure than the traditional "perks" associated with private schools: smaller classes, personalized teaching, greater autonomy, the social capital of the school community, less emphasis on credentials and certification, and more emphasis on field of expertise.

In an effort to improve the quality of schools in this nation, the federal government has begun to earmark federal dollars to help public schools recruit, train, and retain teachers. The Clinton administration achieved some successes in its efforts to invest billions of dollars to improve teacher quality, reduce class size, and modernize school buildings for the public schools.

The Higher Education Act of 1965 was amended to authorized state grants, partnership grants, and teacher recruitment grants that were designed to change the ways teachers are recruited, prepared, licensed, and supported. Since 1999, $271 million has been appropriated for teacher quality programs that provide only very limited opportunities, contingent upon local public school districts, for the participation of private school teachers in professional development activities. However, no funds are available for recruitment efforts or teacher salaries in the private sector.

At the state level, 29 governors have set public school teacher salary increases as a priority and 28 legislatures have introduced legislation to address several issues inherent in recruitment and retention of teachers. The issues are: significantly higher teacher salaries, signing bonus for teachers in urban areas with at-risk students, higher salaries in specialty areas such as math and science, a college scholarship program for prospective teachers, and relaxation of rules for and routes to teacher certification to attract teachers from other professions and other public and private school systems.

Given the likelihood of greater infusions of state and federal public dollars into local school districts to address teacher shortages, it will become more difficult for private and Catholic schools to recruit and retain quality teachers. Most Catholic and other religious schools cannot raise teacher salaries and/or provide signing bonuses, and then raise tuition to finance higher costs. To do so would make a religious education impossible for many families. Nor does it seem feasible to continue to rely on altruism and religious motivation or recruitment of mid-career professionals and retirees to address the growing shortages.

Currently some modest proposals in federal programs allow Catholic school teachers to participate in professional development activities and loan forgiveness programs. While schools and dioceses cannot access federal dollars to recruit teachers, maximization of opportunities for staff professional development will advance the goal, assuring a qualified and highly trained teacher in every classroom.

Government Programs Benefiting Teachers

The *Elementary and Secondary Education Act (ESEA)* requires local school districts to offer teachers in private and religious schools the opportunity to participate in professional development activities authorized under several titles of *ESEA*. Several new education reform initiatives passed by the 106th Congress also provide for some limited participation of private and religious school educators. The federal programs listed below contain certain provisions for the equitable participation of private and religious school teachers.

Eisenhower Professional Development Program. Authorized under Title II of *ESEA*, the Eisenhower pro-

gram supports sustained, high-quality professional development programs for teachers in core academic subjects in order to improve teaching and learning. The participation of private school teachers is required, taking into account the needs of the private school students. The professional development program must be designed in consultation with private school officials and can be different from public school programs if the needs are different.

Class-Size Reduction Act. Authorized under Section 307 of the *1999 Appropriations Act* and Title VI of the *Elementary and Secondary Education Act*, the law provides funding to school districts to hire additional teachers in order to reduce the number of students in primary grades in public schools.

Funds may be used for teacher recruitment, hiring and training, professional development, and to enable new public school teachers to take state competency and licensure tests. More than $4 billion has been appropriated for this program since 1999.

Private school teachers may participate only in professional development activities funded under this act, and only if the district chooses to use funds for that purpose. Districts are not obligated to use any of the money for professional development. Often it is difficult for private school officials to determine if any funds are available.

Reading Excellence Act. Authorized under Title II of *ESEA, Reading Improvement and Tutorial Assistance* grants are made through a competitive grant process to states that have established statewide reading partnerships. The act requires the equitable participation of private school teachers in professional development activities that promote the teaching of reading. This program should be greatly expanded in the reauthorized legislation to reflect President Bush's emphasis on reading readiness and grade-level reading goals for all students by grade three.

21st Century Community Learning Centers. Authorized under *ESEA*, Title X, Part I, the purpose of the *21st*

Century Community Learning Centers initiative is to enable communities to establish or expand school-based programs to provide children and community members with after-school, weekend, and summer programs for academic enrichment and support, as well as other activities. In the reauthorization it is expected that currently denied not-for-profit and religious organizations will be offered the opportunity to apply for grants to fund such centers.

Preparing Tomorrow's Teachers to Use Technology. Authorized under *ESEA*, Title III, Part A, Subpart 1, this initiative seeks to ensure that tomorrow's teachers are prepared to integrate technology effectively into the curriculum and to use the new teaching and learning styles enabled by technology. This initiative aims to promote improved teacher preparation and to foster more collaboration across disciplines and among higher education, elementary and secondary schools and the private sector. Grants will be awarded to consortia to implement systemic improvement in teacher preparation programs. The requirements for equitable participation of private school teachers are applicable when LEAs and SEAs receive funding under these programs.

Teacher Quality Enhancement Programs. Authorized under Title II of the *Higher Education Act*, this program consists of three separate programs: Partnership Grants for Improving Teacher Education, State Grants, and Teacher Recruitment Grants. Partnership Grants for Improving Teacher Education will provide funds to partnerships that include, at minimum, teacher preparation institutions, schools of arts and sciences, and local school districts in high-need areas. Private schools can be members of a partnership that applies for and receives a Partnership Program grant. Any partnership receiving a grant could provide support services to graduates of the teacher-training program who teach in private schools. However, the focus of grant activities must be on those who teach, and will teach, in public schools.

Teacher Service Incentives

Student loan programs that offer teaching service cancellation, deferment, or reduced repayment options for those who work in Catholic schools may help in recruitment efforts. Some teachers working in private schools are eligible to participate in the following programs.

Teacher Next Door. The Department of Housing and Urban Development (HUD) has launched a new program called *Teacher Next Door*. This program will enable teachers in public, private, and religious schools to purchase HUD-owned homes located in economically distressed neighborhoods where they work at half-price.

The initiative will offer between 8,000 to 10,000 single-family homes, townhouses, and condominiums for sale to teachers in HUD-designated revitalization areas. The program is an attempt to revitalize low- and moderate-income neighborhoods by making it more attractive for teachers to live and work where they are most needed. This will create a living link between the classroom and the community.

Federal Perkins Loan Cancellations. Federal Perkins Loan borrowers are eligible for loan cancellation if they teach full-time in the following categories:

An elementary or secondary school that serves low-income students (Perkins/NDSL loans made on or after July 1, 1987)

An elementary or secondary school system that has a shortage of teachers in a designated subject (Perkins Loans made on or after July 23, 1992)

Disabled students in a public or other nonprofit elementary or secondary school (Perkins/NDSL loans made on or after July 1, 1987)

Stafford Loan Deferments. Federal Stafford Loans offer deferred repayments for full-time teaching in a federally designated teacher shortage area for a maximum of three years for teachers who received a Federal Family Education Loan (FFEL) Program Loan for enrollment in classes that started between July 1, 1987 and June 30,

1993, and had no outstanding FFEL Program Loans on the date they signed the promissory note for the Stafford Loan. If teachers qualify for teacher service deferment of an FFEL Program loan for enrollment between July 1, 1987 and June 30, 1993, they may also defer any additional FFEL Program Loan or Direct Loan that they received after June 30, 1993.

Stafford Loan Cancellations. The 1998 amendments to the *Higher Education Act* added loan forgiveness for Stafford Loans. To qualify, the teacher must be a new borrower on or after October 1, 1998 and must teach for five consecutive complete school years in a low-income school.

Conclusion

President Bush's agenda, *Leave No Child Behind*, seeks to combine several existing school improvement/teacher quality programs, such as the Class Size Reduction and Eisenhower Title II programs, and allow state and local school districts discretion in applying the funds to their own needs. This may be problematic for private schools that use professional development programs if the local public school district diverts such funds to other activities in which private schools cannot participate.

As Congress addresses the teacher shortage and teacher quality issues in the reauthorization of *ESEA*, the welfare of all children, regardless of whether they attend a public or private school, must be of paramount importance, and must be reflected in legislation that promotes the recruitment, retention, and development of quality teachers for all children in all schools.

Since 1965, students and teachers in private and religious schools have had the statutory right to participate in several programs authorized by the federal government. All Catholic school superintendents and principals should make it their responsibility to know what their students and teachers are entitled to under the law and to make every effort to ensure that they receive such benefits.

More extensive information about these programs can be found on the public policy section of the NCEA Web site. ■

Chapter 8

Research on Teacher Recruitment and Retention

Joseph O'Keefe, SJ

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At a [2000] conference on teacher quality, Secretary of Education Richard Riley said:

> If I could boil down the biggest challenge to K-12 education in one sentence, it would be this: "We've got a record number of children to teach, and a shortage of qualified teachers." Many school districts are reporting

> the worst shortages of qualified teachers in memory, particularly in math, science, special education, and bilingual education. It's gotten so bad that some schools have been forced to put any warm body in front of a classroom. It has been estimated that 250,000 teachers are working without proper preparation in course content, or without any kind of training in how to teach. Even well-prepared teachers are being forced to teach "out of field." (Riley, June 2000)

A recent study of the projected teacher shortage through the academic year 2008-2009 substantiates the secretary's claim. And it reports that 568,000 newly hired teachers are projected to be needed for private schools from 1998-1999 until 2008-2009 (Hussar, 1999). Moreover, Catholic educators from around the country have concurred with the predictable scenario—as the vacancies in public schools increase and differentials in remuneration remain as high as they are, the effect on Catholic schools could be very serious indeed (O'Keefe, 1999).

In light of the concern about teacher recruitment and retention, three recent studies related to new teachers will be reviewed here. They all came from publications of the American Educational Research Association. The first article, written by Richard M. Ingersoll (1998) of the University of Georgia, examines the phenomenon of underqualified teachers in secondary schools. The second, by Marvin Wideen of Simon Fraser University, Jolie Mayer-Smith of the University of British Columbia, and Barbara Moon (1998) of the University College of the Fraser Valley, reviews the research on learning to teach. The third, by Ken Zeichner (1999) of the University of Wisconsin-Madison, reviews new scholarship on teacher education. It is hoped that these articles will help Catholic educators to think imaginatively about ways to bring new high-quality teachers into schools, and to create circumstances that will foster their vocation in the long term.

There is a shortage of people taking teaching jobs, but the problem is larger than that. In his article, "The Problem of Underqualified Teachers in American Secondary Schools," Ingersoll (1998) demonstrates that a very large number of teachers are assigned subjects in which they have neither a major, a minor, nor even a state certificate. He explains the phe-

nomenon of out-of-field teaching: how much of it goes on; to what extent it varies across different subjects, across different kinds of schools, and across different kinds of classrooms. He then speculates on the reasons why it continues. Ingersoll relies heavily on the federal *School and Staffing Survey*, last conducted in the 1993-1994 academic year (a round of data collection is going on during the 1999-2000 academic year). Table 1 gives a summary of his findings.

With the exception of physical sciences (a slightly lower percentage in private schools) and math (a significantly higher level in private schools), the two sectors face the same problem. There are, predictably, differences within sectors. Ingersoll explains that in most fields, teachers in high-poverty schools are more likely to be teaching out-of-field than are teachers in more affluent areas. He continues:

> Small schools (fewer than 300 students) have higher levels of out-of-field teaching in each of the core academic fields than do larger schools (600 or more). This gap is especially striking in the private sector. In a number of fields, large private schools have among the lowest overall levels of out-of-field teaching. On the other hand, small private schools (which represent over 80% of all private schools) have the highest levels. (Ingersoll, 1998, p. 30)

Table 1. Percentage of Secondary School Teachers in Each Field Without a Major or Minor in the Field

Field	Public	Private
English	24.1	25.7
Math	31.4	42.0
Science	19.9	23.0
Life Science	33.1	34.0
Physical Science	56.9	53.9
Social Studies	19.3	23.9
History	53.1	53.1

Source: Ingersoll, 1998, p. 28.

In speculating why this practice is so widespread, he echoes the lament of many about the low status of the teaching profession:

> The comparison with traditional professions is stark. Few would require cardiologists to deliver babies, chemical engineers to design bridges, or sociology professors to teach English. The commonly held assumption is that such traditional professions require a great deal of skill or training—that is, expertise—and hence, specialization is assumed unnecessary. (Ingersoll, 1998, p. 35)

The strength of Ingersoll's (1998) argument is in the presentation of thought-provoking data. Less persuasive is his argument for improvement. He argues the obvious—teachers need more professional respect. But he does not offer any creative plans to overcome the situation. Second, he equates quality teaching with academic credentials. While such a link is plausible, the reader would benefit from more detailed studies of what actually happens in classrooms. Finally, it is interesting that his study completely neglects the teaching of foreign language.

Wideen, Mayer-Smith, and Moon (1998) review 93 empirical studies on learning how to teach in their article, "A Critical Analysis of the Research on Learning to Teach: Making the Case for the Ecological Approach." The authors use a helpful framework to analyze teacher education literature. Studies are categorized by subject area, the largest being prior beliefs, followed by program monitoring, short-term interventions, long-term interventions, student teaching, and first year. The review supports the contention of many educators and politicians that most teacher education programs are quite ineffective. Yet there are lessons to be learned from these programs.

First, induction is key because beliefs about teaching are well established before a student goes to college. A necessary first step in the induction process is autobiographical reflection: What are the images, patterns, and techniques that the prospective teachers carry with them after more than 16 years of observing teachers as students? The authors quote Britzman, who described implicit institutional biographies in the cumulative experience of school lives that contribute to well-worn and common-sense images of the teacher's work (Wideen et al., 1998). In fact, the authors found that the most common recom-

mendation made by researchers in the studies reviewed was that having beginning teachers examine their prior beliefs was an essential first step in the process.

Second, effective programs are idiosyncratic; there is no one best way to prepare future teachers. Yet, some positive elements do emerge. The authors state that the program features that appeared to best support beginning teachers were constant and significant support, working with cohort groups, and a systematic long-term message that provides some guidance and direction for personal development (Wideen et al., 1998). Each teacher and each program must be seen in their particular contexts, thus the ecological perspective.

Third, the authors notice an ethnic and racial mismatch between prospective teachers and their students. They state that in many settings researchers notice a homogeneous population of beginning teachers attempting to learn how to teach a heterogeneous population of students in schools (Wideen et al., 1998). Furthermore, this issue of ethnic divide has often gone unattended in teacher preparation programs.

Finally, Wideen, Mayer-Smith, and Moon (1998) notice a shift in the role of the university. In the past, prospective teachers experienced knowledge in a compartmentalized and decontextualized way. The authors explain:

> The implicit theory underlying traditional teacher education was based on a training model in which the university provides the theory, methods and skills; the schools provide the setting in which the knowledge is practiced; and the beginning teacher provides the individual effort to apply such knowledge. (p. 167)

The Wideen, Mayer-Smith, and Moon (1998) article is especially helpful for those who hire teachers with little or no formal professional training in a university. Hiring untrained teachers has been common in Catholic schools for a long time and is now becoming more frequent in public systems, especially those that acutely experience the teacher shortage. The school is becoming the primary site for teacher preparation. Many of the lessons outlined in this article, gleaned from the experience in schools of education, apply as well to elementary and secondary schools that induct and mentor new members of the teach-

ing profession. And as school administrators and teachers take on the role of teacher training, it behooves them to be conversant with the literature. Wideen, Mayer-Smith, and Moon provide an important service but try to cover too much ground in one article. Moreover, their recommendations for improvement are rather vague.

In "The New Scholarship in Teacher Education," Zeichner (1999) examines the research on teacher education since 1978. The author explains that before 1978 very few researchers actually looked at the process of teacher education as it happened over time, and how teachers and student teachers interpreted and gave meaning to the preservice and professional development programs they experienced. The author notes a shift from positivistic studies to broader range, qualitative inquiry. The latter is more respectful of the complexity of activity of teacher education and teachers as intelligent beings capable of purposeful thought.

Zeichner (1999) uses five categories to organize the literature on teacher education: survey research; case studies of teacher education programs; conceptual and historical research; studies of learning to teach; and examinations of the nature and impact of teacher education activities, including self-study research.

Like many of his colleagues, Zeichner (1999) prefaces his review of the literature with an observation about the low status of teacher education, both in the university and among practitioners. He then describes important findings that come from the five research categories. The most notable follow.

Surveys substantiate the phenomenon of ethnic mismatch described earlier; as a result, teacher educators must ensure that newcomers learn cultural sensitivity through exposure to cultures other than their own and careful scrutiny of their own prejudices.

Case studies, especially those that have a longitudinal dimension, offer helpful concrete examples of programs that work. As opposed to the pre-1978 paradigm, this work provides a close-up and detailed look at particular teacher education activities and shows what a teacher education program looks like from the inside, from the perspective of students and faculty. These

carefully detailed studies of practice often describe situations very different from those suggested by course bulletins and catalogues (Zeichner, 1999, p. 9).

Research that does not include empirical study of current realities, what Zeichner labels conceptual or historical, has articulated the long-standing debate in teacher education between a concentration on teaching methods and a focus on specialized disciplinary knowledge. This genre of research has also brought to light critical perspectives which include the pervasiveness of a market mentality in a capitalist culture, lingering effects of racism, and the centrality of gender roles in determining the work and status of teachers.

Studies of learning to teach illuminate the dynamics of the process in various settings. It is clear that one size does not fit all. Nonetheless, certain elements of success emerge (Zeichner, 1999): organizing students into cohort groups; new and more connected relationships between school-based and campus-based courses; using assessment tools (i.e., portfolios) that are more comprehensive than standardized examinations; service-learning experiences that expose students to local culture and need; and the use of case studies and narrative that help prospective teachers examine the beliefs and attitudes that they bring into the classroom.

Finally, Zeichner (1999) offers helpful insights about the business of teacher education. He provides insight into the politics of the American Educational Research Association in its turf issues and hierarchies. The creation of a distinct strand for teacher educators is called Division K and has allowed much of the new research to flourish. He examines the internal politics of the universities, where teacher education programs have long been cash cows, divisions that have large income from tuition but low salaries and high teaching loads for professors. He describes the dynamics of book publishing, mostly an English- only option because of the demands of the market and publishers' desire for profitability. The article is thought provoking and informative. However, it is unfortunate that Zeichner offers no relief from the self-pitying tone of much teacher education literature that blames others as it bemoans the discipline's lack of status in the academy, in state houses, and in schools.

Some Concluding Thoughts

During the 1994-1995 academic year, the National Center for Education Statistics conducted its periodic study of teachers, those who have stayed and those who have left the profession. It asked those who left to name the three major reasons for their departure. The leading reasons were: poor student motivation to learn (17.6% public and 5.7% private); student discipline (17.9% public and 10.5% private); poor opportunity for professional advancement (3.5% public and 14.6% private); and lack of recognition and support from the administration (13.8% public and 30.2% private) (Whitener et al., 1997, p. 15). The figures, especially those regarding recognition and support from private-school administrators, are challenging indeed.

In light of the teacher shortage in both numbers and quality and the movement to school-based teacher education, administrators will need to offer more recognition and support. They face new and important responsibilities for teacher training and retention. Articles such as the ones reviewed here offer a way forward.

Catholic educators have some unique advantages as they move ahead. For example, the Catholic understanding of vocation provides a framework for reflection on one's past history, which has been identified as the crucial starting point in teacher education. The focus on community in Catholic education provides opportunities for support networks and shared reflection, which have been so helpful in the teacher-education cohort model. Catholic social teaching, with its clear statements on the sinfulness of racism and its stance on the dignity of people from all cultures, can address the ethnic mismatch that so many studies identify. Finally, the Catholic school, which has enjoyed a long tradition of site-based management based on subsidiarity and which is free from many governmental constraints, is well suited for this era of experimentation and change.

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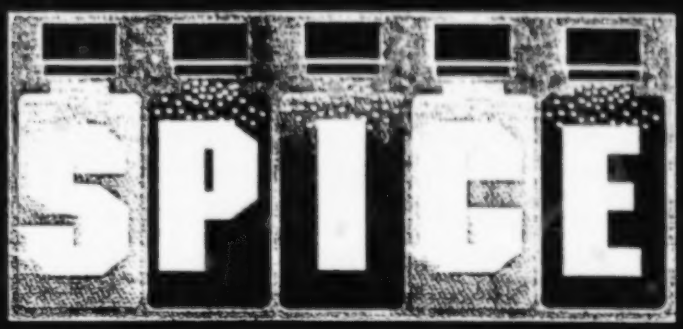

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